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REV. C. BEARD'S OUTLINES OF CHRISTIAN DOCTRINE.*

THESE Sermons appeal throughout to the popular judgment; the author manifestly designed them to be practical. Treading constantly in the near neighbourhood of speculative questions, and always indicating carefully a clear knowledge of his position, he yet refuses to enter the forbidden ground, and only gives a rapid glance hither and thither as he passes onward. He therefore places himself at some disadvantage with those whose duty it may be to form a consistent idea of the entire system of views thus often too suggestively conveyed. The wise preacher will not far extend his thought beyond the known boundaries of men's ordinary reflection; then if he undertakes in the compass of ten delivered discourses to develop a whole philosophy of religion, he must be understood to do so at considerable hazard. We commend these sermons to the studious and candid judgment of the reader. They are the work of an able and an earnest mind,—acute, cultivated and well-informed,—whose opinions will not be regarded lightly by even those who cannot receive them all for their own. We find in this volume so much to command approval, that we should uphold any possible difference of opinion with a feeling of profound respect towards an author who has so nobly expressed many sentiments unanimously held amongst us. We shall endeavour to state Mr. Beard's views as nearly as possible in his own words, though not in the order which he has himself adopted.

The three first sermons are occupied with the question of the available sources of religious knowledge. Assuming that God "makes known his nature and his will to man," the author finds it needful to explain what he understands by "revelation."

"For we differ from our fellow-believers perhaps less widely as to the articles of faith themselves, than as to the ground and evidence on which we receive them. The question which would best draw out our characteristic differences with every other church is not, What doctrines do you believe? but, Why do you believe in any doctrines of Christianity, and why in these rather than in any other? We do not so much go to the Bible, and the book of nature, and the human soul, side by side

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with other Christians, and by the same process of investigation educe different results, as stand at the sources of religious knowledge in a different attitude, and strive to draw the waters of life by other methods, and estimate the success of our endeavour by other tests. We set a different value on the conclusions of natural science; we make a different use of the admitted constitution of human nature; we trace the course of history under the guidance of another philosophy; the appeal which we make to the Bible is uttered with a different voice and asks for a different answer. So that if we would be true and outspoken in the attempt to express the living principles and essential articles of our belief, we must first try to define our position in regard to the sources of religious knowledge; to indicate the relations between human striving and divine condescension in this matter; to shew what are the conditions under which we 'seek the Lord, if haply we may feel after Him and find Him;' and, on the other hand, how He is not far from every one of us, how in Him we live and move and have our being, how His, the true light, lighteth every man that cometh into the world."—Pp. 2—4.

We have given this paragraph at length because, though in style it is far from justly representing Mr. Beard's usual vigorous and clear manner of writing, it gives the key-note to the doctrine of the whole work. The reader already perceives the wide scope of revelation as about to be illustrated:

"When we assume that God is, and that He reveals Himself, we imply that there are faculties of human nature capable of perceiving and, in a certain measure, of understanding Him. And though either of these elements in the idea of revelation may be conceived of as indefinitely increased or diminished in relation to the other, each is equally necessary to the complete idea. It is impossible to think of a communication between two rational existences without a certain degree of characteristic activity on both sides. * * * It would seem that the view which we take of the whole of religion depends upon the side on which we look at it. From the point of view of human faculty and effort, all religion is natural; from the point of view of divine manifestation and energy, all religion is revealed. * * * And so I cannot but think that in its essence all religion is revelation. I hear a voice of God in the original constitution of man's faculties and in their relation to His material works, as well as in His word to His faithful servants, and, in the highest degree of all, to His Son. I feel that the painfulest striving of the human brain to find Him would be all in vain, if He were not willing and waiting to be found."—Pp. 4, 5, 7.

Mr. Beard finds this view of revelation confirmed from the nature of experimental religion. The "gulf which stretches between a belief in God and the immediate consciousness of His existence, is to be passed only by God's own help, who uncovers His face to whom He will, when He will, and how He will."

"And because this is a record of good men's experience; because, after all that we can learn of God's existence, there is a deeper belief which He alone can teach us; because the moment when we are first possessed by this conviction is not the moment of triumphant reasoning, but that

of humble entreaty or of highest self-forgetfulness,—I believe that in the last resort all religion is revelation.”—P. 9.

In this view Mr. Beard conceives himself to discover a higher unity overlooking the distinction between natural and revealed religion, both which, he believes, convey the same lessons, as they appeal to the same human faculties, and between which the real difference is rather historical than philosophical. The essential quality of each is that God speaks to man, and not the way in which He speaks. Failing to perceive this substantial identity of the two, though under a difference of method, divines and philosophers refuse to see the necessary truth of both forms of revelation, and to acknowledge as they ought their complemental value to each other :

“And meanwhile the voice of God is never silent, but swells in one majestic symphony: now pealing in the crashing thunder, and the unresting sea, and the changeless sky, and the everlasting hills; now still and small, penetrating the inmost depths of the pious soul; now rising to fullest power and most ravishing sweetness in the words of prophets and apostles, and the life of him who was the Word made flesh; now distinctly heard, yet as distant music floats quietly over the waters, in heathen bravery and patriotism and self-devotion;—one voice through all, which first broke the stillness of earth when Adam woke to life in Paradise, and which shall never more be silent till God has welcomed the last of His earthly children into His heavenly household!”—P. 12.

Religious knowledge is thus given, first, directly from the Father of spirits to all men, to some with especial clearness, and this in a certain historical order. God also speaks to man in the material universe and in the soul's own constitution :

“We look out upon the world, we look inward upon our own faculties and emotions, and find that He has stamped His image there. You know the character of the reasonings which men have built up on the foundation of these facts: how the inexpressible majesty and infinite complexity of the universe testify the greatness of its Author; how its wonderful order speaks His contriving wisdom; how the relations between its parts often bear witness to His love; how the thought of Him which seems dimly to lurk in every human mind is held to prove that a divine reality exists to correspond with it, and the untaught activity of conscience points to an infinite Lawgiver. And there are impressions, too, printed by nature upon the pious soul (perhaps logical inferences in brief—I know not) which form a natural religion, the living counterpart of this abstract natural theology. I cannot tell whether or in what intensity they present themselves to minds which have received no other teaching; it is enough that they are full of instruction to us. The light that lighteth every man that cometh into the world, helps us to see the invisible things of God from the creation of the world in the things that are made. The immutable heavens remind us of His changelessness. The ever-varying, never-cloying loveliness of earth and sea and sky, daily reveal to us His heavenly beauty.

The gently breathing gale is the appropriate type of His spirit, blowing where it listeth. The wealth of autumn makes plain His all-embracing love. The first green leaf of spring teaches us the possibility of a heavenly life with Him. And so, in the world of nature as of grace, He is never far from any one of us."—Pp. 16, 17.

The sermon on the Holy Spirit, the sixth of the series, is a further comment upon this theory of revelation, as it identifies in a similar manner the doctrine of Inspiration with the doctrine of Divine Grace. The work of the Spirit is not limited in Holy Scripture to the communication of knowledge, as may be observed especially in the Psalms and in the writings of St. Paul. It is rather spoken of everywhere as the source of moral life and strength. Neither manifestation is to be held as more divine than the other, though in the order of religious conviction the moral goes before the intellectual, and men are able to see and to speak the truth of God, not from his arbitrary and indiscriminating choice of them for the purpose, but because they are true men in heart and life.

"He moulds the heart during the whole of conscious life; His Holy Spirit enters the soul and lends it wings of aspiration; He constantly hovers round that whole existence in the discipline of circumstance; and when the heart is thus made true and pure and loving, then, out of the fulness of the heart, the mouth speaketh, and men listen to the gracious words of God uttered by a soul full of Him. * * *

"We tacitly admit the same fact in all our thought about the crowning instance of inspiration. We believe that the reason why Christ spake as never men spake, is simply that he was the man of men. When we say that he was 'the word made flesh,' that to him God gave not the Spirit 'by measure,' we think of the thirty years' growth in power and grace in the silent cottage at Nazareth; of the pure heart ever beset behind and before by the omnipresent holiness; of the quick conscience, daily looking upon human affairs with somewhat more of a divine insight; of the aspiring soul, pressing onwards more and more into the presence of God; of a trust becoming always more self-forgetful and child-like; of a love which every year of meditative waiting kindled to a more swiftly-consuming glow. And it is only when all these heavenly influences have had their perfect work, that the prophet opens his lips to teach. No less complete a preparation could ensure for his words that strength and life which carry them to all men's hearts. Only the perfect Son of God could be the prophet of the human race."—Pp. 117—119.

Yet all receive of this influence, the same in kind though not in an equal degree or to like fruitful purpose. Our acts of prayer imply, Mr. Beard conceives, a belief in such divine communications, and our conviction that the gifts of the Spirit were not confined to the days of the apostles. And against such a view must not be urged the more limited definition of inspiration of the orthodox theologies. Perhaps the following passage will help to place our readers in practical possession of our author's doctrine:

"We have been so long wont to look upon inspiration as an exceptional thing, that we cannot believe God's Spirit is with us except it produce unusual effects. There is no fervour of prophecy upon our lips, little strength of apostleship in our will. No divine energy of healing follows our word. We can only guess at truth, and dare not speak it with a voice of authority. Even conscience, however earnest our prayer for light, does not lose her old habit of hesitation, and cannot always, as we hoped, fly swiftly to her mark. And so, even if we believe that there is such a thing as a gift of the Holy Spirit, and have asked God to give it us, it is possible that we may watch for its descent in visible dove-like form upon our heads, while, though we knew it not, it may have breathed upon our lives like the unseen wind, blowing where it listeth. Have we been conscious of a struggle? God may have helped us to make it a little stronger and more enduring. Perhaps the answer to our prayer may have been a more faithful inclination to pray."—Pp. 123, 124.

Instead of inciting the believer to a presumptuous comparison of himself with Jesus or the prophets, this wide definition of inspiration produces, in Mr. Beard's view, the precisely opposite effect. "What measure of inspiration may fall to our share, is no more than enables us to understand why Christ is so infinitely above us." Certain remarks are here subjoined, which the reader will perceive to be not unneeded, by way of guarding against the temptation to speculate over-nicely upon the mysteries of spiritual being and spiritual relationships. One practical observation we most heartily approve,—that "there can be no essential contrariety between nature and grace; that no true spiritual guidance will ever lead us away from the path which conscience prescribes; that it is impossible by any heavenly help to rise into a region above the rule of moral law." We subscribe also entirely to the closing caution of this discourse, that the necessary condition of all moral privilege is earnest labour for its attainment in the faithful use of our present advantages.

In the two discourses which we have thus synoptically described is laid down the basis of the religious philosophy of the work before us. The reader is now prepared to anticipate most of the author's views upon the various topics of which the remaining sermons treat,—upon the Holy Scriptures, God, Christ, Human Nature, Salvation, the Christian Life, and the Christian Church. Some of his most striking representations of Christian doctrine Mr. Beard owes to the logical ability with which he has worked out his first principles, and to the wide sympathy which probably suggested them in the first instance to his mind. It is for this reason that we have dwelt at so much length upon the two discourses in which these principles are most fully developed. We have contented ourselves with stating the author's views. We are not about to discuss different theories of inspiration, nor do we propose to compare the present doctrine of revelation with any other, orthodox or otherwise. But we are

impressed with the eminently Christian character which Mr. Beard maintains throughout the discussions of this volume. However startling the frequent boldness of his scientific conception of the whole subject of religion, one feels the essence of the faith of Christ and of the apostles to continue safe in his appreciation; while, even as to details of opinion, he is substantially at one with the great body of Unitarian theologians, some of whom have arrived at their conclusions on the basis of a different philosophy. It is the true honour of our faith that it most surely abides the test of all forms of examination. We believe it to be the universal and necessary experience of thoughtful men, that they cannot desire to be consistently catholic and free in their religious judgments and sympathies without becoming in the result decidedly Unitarian. Let their philosophy be what it may, to this issue it comes at last. We might extract from the work before us an entire body of Unitarian defence of the exact kind which we are forced to employ in all our controversies with the orthodox. Yet the purpose of the author has been by no means controversial, and we should not be surprised to hear that his work was cordially received amongst the more intelligent sections of the orthodox church.

For his range of sympathies is extremely wide—large enough, we should think, to content even those who are the most fastidious of what they call Unitarian coldness and dogmatism. Let us denominate the method of this book a new method of controversy. We care less for the form than for the reality. We know that it is our painful lot to protest constantly against orthodox errors. Controversy we must have; and if, in order to satisfy a certain sentimental catholicity amongst ourselves, we are compelled to controvert in new forms, it is well that the task should be accomplished after the able and decided manner, as well as in the Christian spirit, of the work before us.

If others, again, desiderate amongst us a warmer tone of evangelic expression, we commend them to the study of these discourses. They will perceive how strongly impregnated with this antique fervidness the whole character of a man's thought may be, who is yet most markedly and beyond question of Unitarian belief. It may preserve our young people from the foolish temptation under which certain of them are sometimes tried, to cast out the free intellect and the open conscience from before the presence of a blind religious feeling. If they must breathe a more genial air, it is here brought to them in the painful desert; they need not "go back to the flesh-pots of Egypt" to enjoy it.

Many passages from these sermons have strongly reminded us of certain orthodox treatises upon experimental religion. There is also a work upon "The Soul" which these sermons occasionally recal to mind, into which the author, a professed free-

thinker, introduces experiences of his earlier Christian life, and strives to build up a spiritual religion, but without the Christian faith which alone, in all history, has ever produced it. Mr. Beard is not deluded into such a fallacy. Though he may not unite all suffrages in support of the fundamental ground upon which he places it, his temple of worship is in every point Christian, as the mission of Jesus was, in his belief, in the fullest sense of the word miraculously divine. At the same time we discover in Mr. Beard a manifest familiarity with the philosophical speculations of the neologists. We should expect to find in him a very candid appreciation of their difficulties in the way of a thorough Christian belief, as he strives, not unsuccessfully, to be himself many-sided in his own perceptions, and to combine in a wise eclecticism the many divergent schools of modern thought. He labours earnestly after a moderate judgment, free from excess on either hand, between the two extremes of pietism and free-thinking. We should not incline to the belief that he had gone personally into the depths of either; he appears to know as much of the two as could be learned by reflection upon the workings of the minds of others. He is not the first, even amongst ourselves, who has attached importance to the kind of mystic experiences which the evangelical party identify with spiritual religion. He is not the first, even among the orthodox, who has maintained the perfect oneness of revelation, whether naturally or supernaturally given. And there have been many of all parties who so accounted the entire work of the Divine hand as a perpetual miracle, that the specific wonders of Christ's life appeared to them to offer only a question of more and less, when compared with the ordinary exertions of the Almighty power. But Mr. Beard is distinguished from others by the masterly combination which he has made of these varied elements of thought, and by the logical force with which he has developed from them the peculiarly Christian scheme which these sermons embody. His spiritualism is tempered by his free-thought; his free-thought consecrated by the pervading spirit of the gospel. It would be difficult to find terms of higher praise. We differ from many of his statements, and, were this the fit occasion, might find grounds of criticism in regard to certain of his conclusions; but we would render full justice to his able development of the doctrine which these discourses maintain, and to the admirable Christian spirit which they everywhere display.

Continuing our account of the work before us, we quote from the second sermon a passage which may illustrate the idea of revelation before expounded.

"But if God's revelation of Himself to the Jews was thus peculiarly gradual and systematic, it was also marked by the characteristic of directness. Those of you who may have taken any pains to collect the

scattered religious truths from the pages of heathen writers, will at once understand what I mean. You will have found there some deep and noble conceptions of the nature of God and His relation to the material world. Much more will you have found a severe ideal of human duty, and no few lives painfully yet successfully conformed to it. You will have found many subtle arguments for the immortality of the soul, penetrated for the most part with the half unconscious sadness which comes of a desire hardly daring to hope for satisfaction. But you will find nothing like the directness with which David goes to God and pours into the divine ear all the tale of his sin and his repentance; knowing assuredly that his words are not wasted, but ascend to One of infinite mercy and long suffering. There is little, if any, trace of what we should call a spiritual communion with God; theology enough of a lofty and philosophical kind, yet of what in its inmost essence we call religion, absolutely nothing. I cannot doubt that in all ages and under every variety of dispensation, true prayers have gone up to God from weary and sorrowful hearts; human nature in its extremity will do as much as this without teaching; I only say that heathen systems did not encourage, that heathen literature has not preserved, such things. From a dialogue even of Socrates to a prophecy of Isaiah, is a distance not easy to measure. We know that God speaks in every true word, whether from the lips of Jew or Gentile. And yet, in the one case, our instinctive thought is of the human wisdom; in the other, of the indwelling Spirit."—Pp. 26, 27.

The following passage from the same discourse still further brings out our author's opinion:

"Thus the New Testament is really a page of the history of the world, containing just that period at which God was most visibly active in human affairs. The *effects* of His action could not indeed pass away; not even our small strength is ever exerted in vain, much less God's divine energy; but He willed that the *methods* of His action also should be known to all future generations; that in this way He should be brought into contact with the souls of men; and so has provided that the record of those times should be preserved. It must therefore be a quality of the record to bear the impress of the age and country in which it was produced. Nearly all the actors in the New Testament are Jews, strongly marked by a nationality of all others the most peculiar and the deepest in grain. Their hopes, their faith, their fear, have in part descended to them from many generations of ancestors. Their language is tinged now by a reference to old Hebrew beliefs and aspirations, and now is moulded by the contemporary philosophy of Alexandria. They are not above the physical science of their day, and so share in the superstitions of their countrymen. They sometimes misinterpret the words of their Master to mean the fulfilment of their ancestral hopes. The controversies of the apostolic church arise, not on the great principles of Christianity themselves, but on their application to the relations between Gentile converts and Jewish ceremonies. How should it be otherwise? To whatever generation God speaks, even though He reveal Himself as to the Jews of the first century in the person of His Son, men can only interpret His voice in the light of their own knowledge. Even those who knew Christ best could look on him only with what

eyes they had. Not even Paul, the Apostle of the Gentiles, can ever forget, or make us forget, that he is a Jew."—Pp. 34—36.

In the same manner Mr. Beard remarks upon the characteristic differences between the New-Testament writers in their views of the Saviour. The subjoined extract is from the seventh sermon, on Christ :

"It would not be easy to shew a perfect harmony between these three representations of Christ, especially in the various details into which they are necessarily drawn out. And a scientific criticism of the New Testament would, I think, hardly undertake to prove their absolute identity. It would assume that no truth can ever be apprehended by different minds in quite the same light, and that this must notably be the case when the apprehending minds are unusually vigorous and individual, and the truth presented to them too consummate for any single intellect to grasp. It would be satisfied to discover some central idea, which seemed to establish a unity among the various representations by shewing their possible correspondence with different sides of the same reality. Such an idea I find in the question of my text, and in the words of Paul in which I have ventured to answer it. 'What think ye of Christ?' 'And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.'"—P. 145.

Carrying out this conception of the Son of Man, we conceive him in the early Gospels as "the great prophet, the perfect man;" the fourth Gospel carries us back over the earlier history of the world, and St. Paul's view onwards to the future. In Jesus is the perfected ideal of man, as he altogether embodies for us the will and purpose and moral likeness of the Father. That he should have been sinless is thus an *à-priori* necessity.

"There is a present God in all his gracious words and kindly deeds. We rise upon his sayings to a higher atmosphere than that of human argument and uncertainty. They pierce through bone and marrow; and we acknowledge in them, not the statement of what may probably be, but the revelation of what surely is. And when from his divine height he calls, with open arms, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' we fly to him, not doubting his promise that, being lifted up, he should draw all men unto him."—Pp. 154, 155.

Taking, then, the Scriptures as a whole, and endeavouring to say (Sermon III.) how much they contribute in the way of revelation, Mr. Beard contends that they *are* not, but only *contain*, the divine word. If a criterion of truth is demanded, he replies that "truth is self-authenticating."

"The miracles, the words, the life of Christ, are parts of one harmonious whole. Each in turn recommends our Lord to our reverence and our love. Each in turn offers proof that he is the Son of God, the Saviour of the world. But it is not in accordance with the order of the gospel always and only to represent one of them as the proof, and the others as things to be proved. And the question is still open to us whether the Scriptures, or our own faculties, or the report of nature

and of history, afford the test by which the whole cycle of revealed truth is to be tried. * * *

"I confess that I shrink, on the one hand, from setting up my own conscience as the judge of Christ's words, and, on the other, from seeming to abdicate any right which God gave me when He conferred upon me the faculty of moral decision. I feel that though now I can accept no duty which my conscience does not acknowledge as a duty, yet that my conscience itself could not be what it is but for those teachings of Christ which it is asked to judge. I cannot believe in certain views of God's character which are presented to me as scriptural, and yet it is from Scripture that I have chiefly learned my knowledge of God. How, then, am I to set up the instruction which I derive from any one source, as the test of what light pours in upon me from all the rest?"

"The solution of this difficulty lies in the idea that all knowledge of God and divine things comes from God Himself. He made the world and all that is therein to be the witness of His glory. He created the soul and the heart of man able to look up to and to love Him. He kindled in our clay a spark of His own intelligence, so that we can apprehend the form and substance of truth. His word came to His faithful servants, and in the fulness of time was manifested in a human life. And He, finally, still speaks to humble yet aspiring souls, and directs the course of the world's history to some mysterious purpose of His own. Therefore, as all religious truth comes from Him, its final test is found in its consistency with itself. Scripture and reason, nature and history, cannot, rightly interpreted, contradict each other. Each finds its place as part of one harmonious whole. * * *

"We reverently acknowledge that the Bible teaches us much that in no other way could we find out to perfection, and that God's word in His Son rises to heights of revelation towards which our own efforts would strive in vain; and yet we know, too, that God cannot contravene, even thus, the laws of our thought, or abolish the eternal distinctions which He has set before our consciences. And therefore we turn with happy hope of good result to the various means of religious knowledge which He has provided for us, knowing that He is one and His ways one, concordant evermore."—Pp. 57—59, 63.

The fourth sermon, on God, opens with an admirable defence of the doctrine of the Divine Unity, and closes with an appeal to the popular judgment in support of the doctrine of effectual prayer. We extract the accompanying passage from this most excellent discourse:

"The truth is, we think in one sense too familiarly, in another not familiarly enough, of God. We penetrate the mysteries of His essence; we assign to Him a compound nature, and know the exact relation between its parts; we prescribe the method of His moral action; we chain down His omnipotence to a certain scheme of salvation; we enter into the secret council chambers of His providence. And yet it often happens that if we closely analyze our talk, we find that we speak rather of a collection of metaphysical qualities than of a living Person; what we should call in the case of a man his character, we separate in the case of God into distinct abstractions, and call them His attributes: His justice produces certain effects in the world; His loving-kindness,

certain others not always in harmony with the first; His wisdom contrived the universe; His omnipotence created and still sustains it; His omnipresence pervades all space; His omniscience comprehends all knowledge. How different this, and how much less true and straightforward, than the simple language of Scripture! There the human soul is brought face to face with One who, whatever the metaphysical perfections which inhere in His nature, is not represented as a mere concentration of such, but as a living Will, a Person in the same sense as that in which we speak of our own personality, whose infinite perfectness radiates from Him, and is seen in Him and in all His ways. He wisely made the world and powerfully holds it up; He justly rewards men's good or ill deeds, and mercifully regards and helps their infirmities; in Him we live and move and have our being, and there is no secret of our hearts but He knoweth it altogether. In short, we want to bewilder ourselves less with what we think God must be, and to contemplate more what Scripture and our own souls assure us that He is. We may safely assume that while, on the one side, there must always be mysteries of the divine nature, into which no effort of ours will avail to penetrate, so, on the other, He cannot fail to have revealed of Himself all that we need to know."—Pp. 70, 71.

The sermon on Human Nature (fifth) is replete with acute and valuable remark, and vindicates in a clear and forcible manner the common doctrine maintained amongst us. The eighth, on Salvation, exhibits the deliverance of man from the power of sin as the essential purpose of Christ's earthly mission. Mr. Beard enters with great minuteness into the questions of sin and retribution, and the possibility of redemption from the evil effects of wrong-doing. The following passage concludes the discourse :

"If, then, alienation from God is a necessary consequence of sin, reconciliation with Him is only another phrase for salvation. And while, on a prevalent theory, salvation blots out the past and guarantees the future,—on this, we are content to admit that the past is beyond our reach, and that God places the present and the future in charge of our own strength and faithfulness. We dare not say that even after we have returned to the home of our souls and found rest on our Father's bosom, our affections will never again wander from Him into the far country of our degradation. But He gives us strength for our present needs; we know that He will not be wanting to our future difficulties; we have had happy experience of His unspeakable tenderness and forbearance; so that we joyfully take up the responsibility of our free will, and, trusting in the omnipresent help of His Spirit, prepare to quit ourselves like men in the still wavering battle of our life."—P. 184.

In the ninth discourse, the author illustrates the entire naturalness of the Christian life,—first, as opposed to unnatural licence; secondly, in contrast with factitious holinesses of human invention. He proceeds from this definition :

"The characteristic, then, of the Christian life is faith in Christ as the ideal of humanity,—a faith which, 'working by love,' creates at last 'a new creature,' able to keep perfectly 'the commandments of God.'"—P. 197.

The thought then naturally reverts to the life to come, which the Christian faith connects so closely with our present existence.

The volume closes with a powerful defence of Church freedom. His Unitarianism Mr. Beard maintains in every part of this book with so manly a definiteness, that he will not be misinterpreted in such a passage as the following :

"At the same time, I must admit that the catholic church has at this moment no visible existence, and that, for the sake of love and labour, it is needful that churches like this should draw themselves together. Only let us continually remember, and make plain in the conditions of our association, that we are but waiting for the time when God shall give us a place in the communion of all His saints. While we accept, for honesty's sake, whatever name of reproach men may choose to apply to our unpopular truth, let us lose no opportunity of manifesting, in word and act, that we form our scattered congregations into a church, not because we are Unitarians, but because we are Christians. While we perform, to the utmost extent of ability and opportunity, the duty of boldly preaching what appears to us to be the gospel of Christ, let us never neglect to strike hands of fellowship with all who speak their truth as honestly and love the brethren as heartily as ourselves. Let us open our arms to all whom intolerant churches cast out, yet who still long for Christian fellowship. Let there be at least one church which a man may enter in Christ's name, and find love and help, though he be no more and no less than a Christian."—Pp. 230, 231.

We do not pretend to have conveyed any complete impression of these latter sermons. We have but extracted so much as would fairly characterize them and commend them to the reader's further study. The modest title of the whole work gives little idea of its abundant and suggestive fulness of thought. If there are points of weakness in its peculiar doctrine of revelation, we have felt no desire to dwell upon them, under the impression that an author who can bring his argument to such sound results, and in whom the elements of wholesome strength so largely preponderate, will better rectify for himself any possible defects in his present statement of opinion. Without, therefore, affecting here to criticise, we think it due to Mr. Beard to indicate the direction in which objections to his philosophy may arise. He speaks often of a direct consciousness of God, and of a distinct faculty in our nature which enables men to receive this intuition. But the multiplication of faculties is not itself a desirable method of philosophizing, when perhaps the only difference of our perception lies in the different objects we perceive. Is not Mr. Beard's language upon these points no other than a new expression for an old truth? or is it a mystical reality and something more than only mystical language? If so, he will himself see reason to abandon it for a more verifiable method of statement. It is a dangerous thing for a philosophy to content itself with

the too easy appeal to some common consciousness, which it may be its proper duty to analyze, and thus simplify, instead of rendering more complex, the elements of religious thought. But it is in truth a simple question of fact; and if there be in man the kind of consciousness and the peculiar faculty which are here asserted, we must all surely discover it. It cannot be so extremely peculiar that a certain number only shall be able experimentally to understand and recognize the truth. We are not questioning man's knowledge of God obtainable through natural sources; and if by direct consciousness is meant the light of faith, which renders all things real to the Christian believer, we have no more to say, excepting that faith is not perception, and that if it were its moral value would be gone from it. The purest saint can only be in heart nearer to God than other men, and is not in any way more free than others from the common conditions of perception; while, again, to describe his faith as a consciousness, is to reduce it to a mere form of intellect, instead of raising it, as the definition proposes to do, to an exercise of an almost miraculous faculty. We can see no ground for the new nomenclature so long as the fundamental conditions of our human life of discipline remain as they are; nor is it required as a necessary element in Mr. Beard's conception of the identity of all revelation, natural and revealed. There are those who maintain that doctrine who could not adopt his view of any special faculty which gives to man the direct consciousness of his Maker. But we must again acknowledge the gratification which we have derived from the sermons before us, and heartily recommend them to the reader's diligent reflection.

ELLIS'S MADAGASCAR.*

WE have always had a deep sympathy with Christian missions; and have regarded them as among the brightest features of Christianity, and the most important agencies in the diffusion of civilization. They have, we believe, far exceeded commerce in their influence in that respect; and, in truth, we much doubt whether history would by any means bear out the statements which one so frequently hears of the beneficial effect of commerce in raising nations from a state of barbarism. But this discussion is beside our present purpose, which is to communicate to our

* Three Visits to Madagascar during the years 1853, 1854, 1856; including a Journey to the Capital. With Notices of the Natural History of the Country and of the present Civilization of the People. By the Rev. William Ellis, F.H.S., Author of "Polynesian Researches." 8vo. Pp. 476. London—John Murray. 1858.

readers some account of Mr. Ellis's interesting volume and of the island to which it relates.

The author first became favourably known to the public by his "*Polynesian Researches*," one of the books which, originating in missionary zeal and effort, excited an interest beyond the circle, which had from religious feeling become acquainted with what the missionaries from the English Protestant churches were doing. The public were therefore prepared to welcome from his pen a new work; which they reasonably anticipated would be of general interest, as proceeding from a mind of wider culture than it was supposed missionaries generally possessed.

Protestant missions are mainly of recent date. Christianity is essentially a missionary faith. Commencing on earth with the life and ministry of the Son of God, communicated by him to a little band of men of humble rank in a despised and obscure nation, which had never figured (unless possibly at a very early period and for a very short time) among the leading nations of the world, it aimed from the outset at a universal dominion, utterly disproportioned, humanly speaking, to its humble origin and feeble means. The commission of our Lord to his disciples, "Go ye into all the world and preach the gospel to every creature," would have been absurdly chimerical had it not been divine.

But at the Reformation, Protestantism, although it was, so far as it went, a return to the earlier and purer principles of Christianity, was not in a position to renew the missionary labours of the early church. It was involved in too fierce a struggle for very existence with the formidable power and fierce intolerance of that church against which it had revolted, to attempt to extend the bounds of Christendom; and when that struggle abated, it was at once exhausted by its fierceness, and paralyzed by the secular spirit which its connection with political and other worldly interests had entailed. In these islands the struggle of the Reformation was of longer continuance than elsewhere: for the influence of the crown and government having arrested the course of the ecclesiastical change, at a point short of that to which the influence of the Reformation on the national mind would have carried it, the struggle was renewed after a brief cessation, no longer in the shape of a conflict of the government and nation with the power of Rome, but of the more thoroughly Protestant, and indeed religious part of the nation, with the government and the hierarchy, supported by a party at once inconsistent, licentious and fiercely intolerant.

A century of comparative apathy succeeded the ecclesiastical settlement at the Revolution. During this period, however, an important religious revival had commenced and was going on, of which the rise and progress of Methodism was the most striking symptom. Towards the close of the last century, the results of this revival were manifest in the establishment of our great mis-

sionary societies. The Society for the Propagation of the Gospel in Foreign Parts had indeed been established in 1701, but its efforts were principally directed to providing religious instruction for English colonists, or others immediately dependent upon them, and subject to the English Crown. Its character as a national Church at once determined and restricted its field of labour. But this restriction did not apply to the new societies which were either not specially connected with the Church of England, or at any rate not subject to its hierarchy. Of these, the Baptist Missionary Society was the earliest; it arose in 1792, and has laboured chiefly among the Hindoos, Cingalese and Negroes, both in the West Indies and Africa. The London Missionary Society (1795) is chiefly supported by the Independents, and has laboured diligently in Polynesia, South Africa, China and elsewhere. The Wesleyan Methodists, the Kirk of Scotland and the Evangelical party in the English Church, have also established their several societies; and the Americans of the United States have engaged with eagerness in the same work. The limited missionary efforts of our own body, whether in England or America, are, we may presume, more familiarly known to our readers, and need not be mentioned here.

The little interest which these labours have excited in our own body, has, no doubt, resulted partly from the difference of theological opinion, and partly from the tendency of the incessant conflict between Unitarianism and Orthodoxy to attach an exaggerated importance to the points of divergence, and to increase the estrangement between the parties. Yet, surely, in yielding to this indifference we have been unmindful of two things;—the great superiority of even a corrupt form of Christianity to the idolatrous heathenism which the missionaries have assailed; and the mysterious vitality by which Christianity has ever been marked, causing it to work out its own purification by casting off the corruptions which had accumulated through human craft or infirmity. The Christianity of Augustine and his fellows, when they chanted their litanies and bore aloft their silver cross before our Anglo-Saxon forefathers, would have presented wider divergence from our own views than modern Orthodoxy; yet what have Lollardy, Puritanism, and Unitarianism been but successive growths from that early offshoot of Romanism? If, then, we care little for the present form of Christianity which missionary zeal has planted, we may look upon the labours to which that zeal prompts with interest, for the sake of what they will hereafter lead to. Our own interest, however, springs as well from present sympathy as from hope.

The mission to Madagascar is one of peculiar interest, both from the superior capabilities of the people of the island, and from the severe persecution which was excited against the native Christians a few years since. It was established in 1818 by the

London Missionary Society, and terminated in 1835, in consequence of the persecution which then drove the missionaries away. Mr. Ellis's visits had for their object to obtain permission of the queen regnant to re-establish the mission, and generally to re-open free intercourse with the island which had been prohibited to Europeans and their colonies.

We presume that our readers are familiar with the position of this great island, one of the largest in the world. It is nearly 1000 miles long from N.N.E to S.S.W., and 350 broad in the widest part; it has an estimated area of 240,000 square miles (double that of the United Kingdom), and a population not much short of 5,000,000; greater than that of Belgium, of Sweden and Norway united, and perhaps of Sardinia. This population is thought by some to have sprung from various races; but this may be doubted, as they appear to speak only one language. This is closely akin to the Malay and Polynesian tongues; and those interested in comparative philology will find some valuable information in a dissertation on the Malagasy, or language of Madagascar, given by Mr. Ellis in an appendix. The differences of speech in Madagascar are, according to him, simply varieties of dialect; and the language of the island, while closely allied with the Polynesian, differs in verbal forms and grammatical structure from the tongues of the adjacent east coast of Africa. In colour too, and often in form and feature, the people resemble the Polynesian race; and thus physical evidence of identity is added to that derived from language.

Of the political state of the island it is not easy to obtain correct information; but it is clear that the Hovas, a warlike central tribe, are the predominant race. With Radama, the Hova king, who appears to have extended and confirmed their superiority, the British governor of the Mauritius, Sir Robert Farquhar, entered into a treaty for the suppression of the slave trade in 1817. In the following year the missionaries landed, and set earnestly to work, not only in preaching Christianity, but in instructing the natives in the useful arts. They introduced an alphabet, arranged the grammar, and reduced the language to writing; they prepared elementary books, established schools, and translated the Scriptures into the native tongue. The result of their labours is thus given by Mr. Ellis:

"In the space of ten years after the settlement of the teachers at the capital, not fewer than 10,000 or 15,000 of the natives had learned to read, many of them also to write, and a few had made some slight progress in English; at the same time that a number professed themselves Christians. Within the same period, amongst the 1000 or 1500 youths who had been placed as apprentices under the missionary artisans, some had been taught to work in iron, which abounds in the country; others had been trained to be carpenters, builders, tanners, curriers, shoemakers, &c. These were some of the most satisfactory results of the king's

alliance with the English, and the settlement of English missionaries in his country; and although the advantage of so sudden and large an increase of fire-arms amongst a people very partially civilized may have been questionable, the substituting of legitimate and honourable commerce for the degrading traffic in slaves, the opening of a way for frequent and friendly intercourse with foreigners, the teaching of useful arts, the introduction of letters, with the knowledge of Christianity by which this was followed, will ever cause the treaty between Sir Robert Farquhar and the King Radama to be regarded as one of the most important events in the modern history of Madagascar.”—Pp. 2, 3.

Radama, while chargeable with some of the vices of a barbarian, was a man far above the average of his countrymen, and has been, not altogether inaptly, compared to Peter the Great. He had been brought up in the religion of his country, and at one time appears to have believed it sincerely; but it is not clear whether he retained his belief through life. He did not profess Christianity, and Mr. Ellis tells us (p. 458) “that he neither understood or valued it for its own sake;” but he could fully appreciate the superior civilization of the English, and encouraged the missionaries to settle in his kingdom. Mr. Ellis has given, in an Appendix, a short notice of this remarkable man; but it contains, probably from want of materials for a better account, a very imperfect sketch of his career. Mr. Ellis thus speaks of him:

“The reign of Radama constitutes an epoch in the history of Madagascar, too important ever to be lost sight of. Important as regards its alliance with Great Britain, the suppression of the slave-trade, the adoption of a general system of education, and the introduction of Christianity into the very heart of the country; while the subjugation of the whole island, the formation of a large native army on the European model, the reduction of the language to form and order, the establishment of a printing-press at the capital, and the diffusion of numerous branches of art from enlightened countries, are events which give a marked character to that period, and to the history of the sovereign under whose auspices they occurred, while they seem also inseparably to connect England with Madagascar. Had the king been better instructed in the principles of good government; had he sought the stability of his throne in the prosperity of his subjects; had he perseveringly endeavoured to develop the rich resources of the fine country of which he was the ruler; had he sought to increase and protect the property of the people by securing to them the rewards of their own industry, abolishing the system of oppressive exaction which renders every kind of service to the government a species of unrequited labour, instead of impoverishing the people to support his multiplied armies; the foundation of his greatness would have rested on a basis far more solid than the tinsel glitter of military fame, and the civilisation and power of the nation would have been proportionally advanced.”—Pp. 458, 459.

On this extract we may remark that history seems to shew that, in the course of human development, warlike ambition and power have usually done the work of consolidation, before the milder

arts of peace have found development and attained influence. Greece and Rome conquered before they civilized the eastern and western worlds. We say this, not to justify the schemes of ambition or the exercise of violence, but as shewing how, in the arrangements of Providence, evil is converted into the pioneer of good.

The death of Radama in 1828 led to a change both in the intended order of succession and in the policy of the government, of which Mr. Ellis speaks thus :

“The amiable and intelligent Prince Rakatobe, eldest son of Radama’s eldest sister, was nominated by the king successor to the throne, but on the death of Radama he was assassinated, and the present ruler, widow of the late king, was raised to the supreme authority. For a time the schools and the religious teaching of the missionaries were allowed, but it soon became evident that the policy of the government was changed ; the influence of the idol-keepers, and of the supporters of divination with other superstitions of the country, was in a short time restored to its former supremacy. In 1835 the profession of the Christian religion by any of the Malagasy was prohibited ; it was also required that all Christian books should be given up to the government ; and in 1836 the missionaries and their excellent coadjutors, the Christian artisans, departed from the island.

“Eight or nine years afterwards, the evasion of the queen’s orders, prohibiting the removal of natives from the island, greatly irritated the Malagasy government ; and the application of the native laws to Europeans residing in Madagascar, as a means of maintaining native authority, gave offence to the foreign traders at Tamatave. The latter appealed for assistance to the English Governor at Mauritius and to the French Governor at Bourbon ; and in June, 1845, one English and two French vessels of war went to Tamatave to endeavour to adjust the differences existing there. Failing to effect this by amicable conference, they employed force, fired on the people, burned the town, and landed and attacked the fort. But though they killed and wounded a number of the natives, they were ultimately obliged to retire to their ships, leaving in the hands of the natives thirteen of their number, whose skulls, according to the Malagasy practice, were afterwards fixed on poles in front of the fortification which they had assailed.

“This aggression, so deeply to be deplored, produced long and serious evils. The Malagasy government prohibited the exportation of every article of native produce ; and the trade in rice and cattle—the latter so important to Mauritius and the Isle of Bourbon—was thus destroyed ; and notwithstanding the efforts of the English Admiral Dacres, in 1848, and the French Admiral Cécile, to restore friendly relations between those nations and the Malagasy, all amicable intercourse entirely ceased for a period of eight years.”—Pp. 3, 4.

The ill effects of this attack by the French and English in 1845 are repeatedly referred to in Mr. Ellis’s volume. An indignant sense of wrong filled the minds of the natives ; and there was for years, indeed to the time of Mr. Ellis’s last visit, a constant fear of the renewal of the attack, which repeated efforts on the part

of English and French naval or colonial authorities have failed to remove, and which has contributed no doubt to the long suspension of intercourse with Europeans.

The accession of the reigning queen to power may not unreasonably be considered the work of a reactionary party; and it led not only to the expulsion of the missionaries, but to a severe persecution of the native Christians. This persecution was in no respect cloaked by any political pretexts, nor do any charges seem to have been brought against the accused except that of being Christians. The first martyr, a woman, Rasalama, was put to death in 1837. In 1838, a young man, Rafaralaky, who had accompanied her to the place of execution, shared her fate, and five others only escaped martyrdom by flight; and in 1842, nine others were put to death, being betrayed by their guides in an attempt to leave the island. Some interesting particulars of the persecution are given by Mr. Ellis.

These severities failed, however, of their effect, as the following summary of the subsequent vicissitudes of the Malagasy church shews:

“The effect of these sanguinary proceedings seemed to be the very reverse of what the government intended. The attention of all classes was thereby drawn to the subject of religion, and the confidence of many in their idols appeared greatly weakened, while the Christians seemed to be confirmed in their faith by the severe ordeal through which it had sustained them.

“Amongst others over whose minds the pretended power of the idols had ceased to operate was the queen’s son, then in his seventeenth year. In 1846, after much conference with some of the Christians, this youthful prince was induced to renounce the superstitions of his country. He soon afterwards declared himself a Christian, and was baptized; and, whatever may be the extent to which he is himself the subject of religious influence, he has ever since proved a generous, kind, and faithful friend to the Christians. Through his influence, and that of others, Ramonja, a prince of the highest rank, being the son of the queen’s sister, was induced to study the Bible, and ultimately to declare his conviction of its truth. This prince publicly identified himself with the Christians, and has ever since, through all their fearful vicissitudes of peril and sorrow, proved himself one of their most efficient and faithful friends, as well as the honourable and consistent exemplar of their principles; sometimes pleading with the queen on their behalf, and setting forth—not always without something like success—the excellency and the value of the Holy Scriptures.

“The sympathy of her son with the Christians, and his adoption of their faith, is said to have been exceedingly offensive to the queen, who has regarded him as being the victim of the incantations or witchcraft of the Christians. This feeling, heightened perhaps by unfavourable representations from the political rivals of the prince, her son, may have hastened the violent persecution which occurred in the year 1849. In this fearful season of extreme trial, more than 2000 persons were implicated, many were subjected to heavy punishments, and eighteen indivi-

duals, including some of high rank and station, were put to death. It was indeed a time of severe sifting for the persecuted Church in Madagascar; and many, as might be expected during such a season, deserted from her ranks. On the other hand, scarcely had the fierceness of the persecutors begun to subside, before a number who had witnessed the uncomplaining spirit, the patient suffering, and the heroic constancy of the Christians, were drawn, notwithstanding the prospect of almost inevitable suffering, or death, to seek admission to their fellowship." Pp. 5—7.

Reports of political and other changes favourable to a renewal both of commercial intercourse and missionary effort, led the London Missionary Society to send out Mr. Ellis, with a view to improve the favourable opportunity, and to prepare the way for the re-establishment of the mission. The visits, therefore, which his volume records were not those of a missionary, but of a negotiator.

His book is a narrative of these visits, written, as he tells us in his Preface, chiefly in Madagascar; and it comprehends some interesting notices of the Mauritius and of South Africa, which Mr. Ellis visited in his way out or home. His account of what he saw in Madagascar is very ample; and contains valuable notices, botanical and zoological, of its productions, but especially of the character, intelligence, habits and prospects of its inhabitants. His account is illustrated by a number of interesting engravings, chiefly from photographs taken by the author. The value of photography in furnishing us with reliable representations, whether of natural objects or human countenances and figures, is remarkably shewn in the plates to this work. The portraits, of which there are several, with the notices of the inhabitants interspersed through the book, convey to us a very favourable impression of their energy, intelligence and capability of improvement; and should the hereditary prince, Rakotond Radama,* live to succeed his mother on the throne, it is likely that he will carry out those more peaceful labours which Mr. Ellis wishes had occupied the mind of his father Radama. He may be the Solomon for whose more peaceful glories the warlike energy of the Malagasy David has prepared the way.

Mr. Ellis had much intercourse with this prince in his last visit. We should here say that Mr. Ellis's first visit (in July and August, 1853) was very brief; and was limited to the sea-port of Tamatave, with which alone Europeans have much intercourse. His second visit (from June to September, 1854) was longer, but was limited to the same neighbourhood; his proposed visit to the court and capital being prohibited by the queen of Madagascar, on account of the cholera having broken out at the Mauritius. It was not till his third visit (he having returned to England meanwhile), when he was in Madagascar from July to November,

* Mr. Ellis gives his name, we believe, only once, p. 431.

1856, that he was enabled to visit the capital, Antanarivo ("a city set on a hill," and tolerably well built, in the centre of the island, with a population, according to some accounts, of 80,000), and to become acquainted with the hereditary prince; on whom, so far as at present appears, the future of this interesting island depends. The following somewhat long extract gives Mr. Ellis's estimate of him:

"For the same reason, viz. to enable my readers to form their own estimate of his character, I have recited, also in detail, fragments of conversation with the young prince of Madagascar, who is, if not at the present time, yet certainly in relation to the future, the most important individual amongst his own people. I have already described his person; and in reference to his character and habits, the late M. de Lastelle, speaking to me of him in 1853, observed, 'He is not like a Malagasy at all, but much more like an English gentleman.'

"Without pretending to determine how far this comparison was just, I soon became convinced, from much that I saw and more that I heard, that the prince was a remarkable young man, in whose future career it was impossible not to feel deeply interested. His youthful appearance, unembarrassed address, and gentle and easy manners, impressed me favourably during our earliest intercourse. His prepossessions in favour of the English I did not expect, as he could have been but a child when, twenty years before, the last English resident had left the capital; and perhaps I ascribed some portion of the encomiums he passed upon England to his own politeness, and the circumstance of my being an Englishman, probably the first Englishman with whom he had become personally acquainted. I asked what had caused him to form so favourable an opinion of the English, and he said it was because, according to what he had heard, they were such as, in his own heart, he should like to be—*true, just, humane, and watchful over human life*. When I thus found that it was not the greatness of the nation, but the reported goodness of the people which had prepossessed him in their favour, it greatly enhanced my estimation of his own character. And though to me he thus expressed his opinion of the English, he said he desired to be friendly with all foreigners who came to his country for honest and honourable purposes.

"I regretted exceedingly the prince's want of a good education, as I could not help surmising that, if the page of history had presented its noble and distinguished characters to his contemplation, the morally great would have been his heroes. His love of justice and fair open dealing appeared constant and strong. He seemed to have an intuitive repugnance to deception, treachery, and cruelty, and to regard human life as a sacred thing. Thus he frequently spoke of his admiration of the English on account of the humanity of their laws, and their respect for human life in all circumstances, even in war; offering remarks suggestive of the idea that in war submission was the end, never the beginning of slaughter,—one of the most striking contrasts between the revolting wars of his own country and those of civilized nations. These were with the prince not mere theories. He had often interposed not only, by his advice or authority, to settle disputes, to ensure justice, and to reconcile differences, but to save life, and prevent suffering; and I heard

from more than one source that, when there was a conspiracy among his own adherents to destroy his most formidable and determined enemies, he peremptorily forbade anything of the kind on his behalf; and at length, not being certain that this prohibition would restrain his followers, he actually went himself and personally informed his rivals of the threatened danger, and thus saved their lives.

"But while thus humane and just, the prince is neither weak nor cowardly. His affection for his mother appeared to be strong and faithful, and his loyalty equally so. And though not insensible to the miseries of the people, but, on the contrary, feeling deeply the calamities produced by the measures of the government administered in her name, he more than once said that, in the event of any danger, he would be the first to die in defence of his mother. And yet it is said he allows no suitable occasion to pass without counselling a mild and equitable rule. His keen sense of the injustice of the severities and cruelties inflicted upon the Christians contributed in all probability to induce the prince to become their friend; and when ultimately repudiating the claims of the idols of his country, he identified himself with the Christians, though thereby imperilling his prospects of the crown, and subsequently, when he is said to have remonstrated against all open persecution, whatever the consequences to himself might be, he evinced a degree of moral courage not always associated with the gentle demeanour and humane disposition which he has so uniformly manifested.

"It is the attribute of God alone to see the end from the beginning; but whatever may be the future of Rakotond Radama, he has been one of the greatest blessings to his own country in the important crisis through which it is now passing, occupying a position somewhat analogous to that of our own Edward VI., at the dawn of the Reformation, but with even sounder principles and greater charity; for while the former but reluctantly spared his popish sister Mary, the latter preserved the life of a heathen priest who had devised and attempted the destruction of his own.

"The temperament of the prince is ardent and impulsive. Hence his conduct may at times be hasty; and this tendency has not been restrained by the discipline of sound education. His disposition prompts him to rely much on others; hence his greatest danger is from false and pretended friends, and his greatest want is wise and faithful counsellors. Still there is much to excite admiration, if not surprise, in the amount of his intelligence, and the soundness of his judgment. But when his parentage, and the tone of feeling amongst those around him on the subject of torture and bloodshed are considered, together with the spectacles of misery and the examples of cruelty to which his childhood and youth must have been exposed, his kindly sympathies, his horror at the shedding of innocent blood, and his sacred regard for human life, appear truly marvellous. Considering his character, and his influence for good, together with the perils of his position, for his friends are painfully apprehensive for his life, as well as the hallowed hopes that seem to hang upon that valuable life, every friend of religion and humanity must feel impelled to pray that the prince royal of Madagascar may be preserved, and his career be prosperous."—Pp. 429—432.

In this notice of Mr. Ellis's volume we have restricted ourselves to what bears on the history and prospects of Christianity

in the island. There is one thing intimately connected with this to which, in conclusion, we must advert. At Antanarivo, Mr. Ellis found a Catholic priest, and learned from the prince royal that an attempt had been made to convert both himself and his princess to Romanism. This attempt is so characteristic that we quote Mr. Ellis's report of it :

"I told him (the prince royal) there were many statements in the newspapers in Europe, which we who were living there did not know whether to believe or not, and for which in reality there was sometimes no real foundation; adducing as an instance that I had read in a newspaper in England that he himself had become a Roman Catholic, and that an agent from himself had actually been in Rome negotiating for Roman Catholic priests to be sent to his country. He declared there was no truth in any such statement; but added, that there was a Roman Catholic priest at the capital who had tried to persuade him to become a Roman Catholic, and had given to the princess his wife a crucifix, and to himself a silver medal, stating to them, that if they wore these on their breasts, and put confidence in the Virgin Mary, the princess would become a mother. 'But,' he added, 'it has not proved true: my wife has no child.' He then opened his vest, and shewed me the silver medal suspended from his neck by a silken cord. On one side was the letter M, with the cross interwoven, and surrounded by stars; on the other side was a figure of the Virgin in relief standing with outstretched arms, and around the figure were these words: '*O Marie! conque sans péché! priez pour nous, qui avons recours à vous.*' At the bottom was the date 1830. The prince said he had no wish to become a Roman Catholic; but I could not help reflecting, that had it so occurred that the princess, after wearing the crucifix, had become a mother, this might have been ascribed to the influence of the symbol, or the efficacy of the Virgin's intercession; and thus a very different effect might have been produced on their own minds, and on those of many of the people."—Pp. 351, 352.

When to this we add that Mr. Ellis on his return met two priests on their way to the capital, one of them the superior of the Jesuit college at Reunion (the Isle of Bourbon), we cannot but forebode a conflict in the isle between Romanism and Protestantism, a conflict in which we feel that the highest interests of the Malagasy people are involved. Whatever may be our judgment of various points in the theology of the Protestant missionaries, we hold that, as against Romanism, their cause is that of freedom and progress against the darkness of spiritual and intellectual bondage. With great admiration for the pious zeal and devotedness of individual Romish missionaries, like St. Francis Xavier, we regard the spread of Romanism as the extension of a domineering and oppressive hierarchy, which would impede the advancement of a race which needs to be elevated. In the conversion of the barbarians who overthrew the Roman empire, it is possible that the repressive influence of the hierarchy may have answered a valuable purpose, in curbing a fierceness and arro-

gance which the consciousness of victory would else have rendered intolerable. It may have been wholesome discipline for the Frank, or Burgundian, or Gothic chieftain, to have to bow in the presence and tremble at the anathema of the priest. But when the religion of a more advanced and a predominant race is introduced among a race inferior, whether in civilization or native energy, these need not to be depressed but encouraged. There will be reverence enough for a superiority which they cannot but feel, without the addition of superstitious fear.

The compromising spirit, too, in which the missions of the Roman Catholics have been carried on, if it has promoted their apparent success, has weakened their real influence; and done little more than perpetuate intellectual and moral feebleness, though it may have repressed the grosser excesses of idolatrous and social corruption. French ambition may seek to support Romish aggression; but the position of Madagascar in the highway of our East India and China trade, will probably prevent the assumption of a protectorate on the part of the French similar to that which they were allowed to assume over Tahiti. The rival forms of religion will therefore be left to struggle independently of foreign interference; and, while we are aware of the advantage which Romanism derives from its wonderful suppleness and art, our trust is that the victory will be on that side which is, relatively at least, the side of intellectual freedom and divine truth.

J. C. M.

DO YOUR BEST.

BY THE REV. S. F. MACDONALD.

Do your best and leave the rest—
 Have no doubts whatever;
 Labour first, then rest in hope—
 Trust deceives us never.
 Right manfully the sower flings
 His seed on earth's broad bosom,
 Then waits until the harvest brings
 The fruit of summer's blossom.

Do your best and leave the rest—
 This is always noble;
 Before the gain there comes the pain;
 Before the ease, the trouble.
 If conquests here are hardly won,
 Our triumph is the greater;
 Esteem no action rightly done
 While still it may be better.

Do your best and leave the rest—
Fear not for to-morrow;
Fear not suffering, toil or woe,—
Fear not care or sorrow;
Fear alone the faithless heart,
With coward weakness branded,
That will not act the worthy part
Our Father hath commanded.

Do your best and leave the rest—
We may have much to try us;
Yet all things well together work
To aid the good and pious.
Clouds our mazy track may shroud,
And dark the tempest lower;
The sky is bright above the cloud,
The sun behind the shower!

Do your best and leave the rest—
For this is still our duty;
Such was Jesus' soul of love,
And such his life of beauty.
Bribes and snares and wiles be nought,
And all that seeks to win you;
Act upon your highest thought—
God's own voice within you!

Do your best and leave the rest—
One there is who keepeth
All things in His sovereign hand,
Who slumbereth not, nor sleepeth;
One who hears us when we cry,
One who well doth love us,
One who helps us when we try,
One good Friend above us.

Do your best and leave the rest—
Never doubt His kindness;
Who only trusts his human eyes
Shall soon be struck with blindness.
Faith is larger far than sense,
Love can grasp creation;
Build thou upon Omnipotence,
And have a firm foundation!

Chester, April, 1859.

MEMOIR OF THE LATE REV. WILLIAM TURNER, OF NEWCASTLE.*

IN the work of M. Simond—the happy remark of whose lady was attended with such important results—entitled, “*Journal of a Tour and Residence in Great Britain during the years 1810 and 1811,*” is a reference to the author’s visit to Newcastle and to an inspection of the Jubilee School, as also of the glass-houses and other manufactures of the town under the guidance of a Mr. J., a mistake apparently for Mr. T.

From his connection with the public institutions of the town and his conspicuous and leading position in it, and also no doubt from his uniform readiness, nay, eagerness, to oblige, Mr. Turner was very often engaged in shewing to strangers the principal objects of interest in the coaling capital and its neighbourhood. On occasion of another visit in this capacity of “*cicerone*” to the Jubilee School, he was accompanied by the eccentric but benevolent Robert Owen, who, with characteristic promptitude and liberality, offered to a lady of the party, supposed to have been Mrs. Turner (Mr. T.’s second wife), a donation of fifty pounds towards the establishment of a school for younger children, to supply that preparatory training the want of which the lady had alluded to. The offer could not be accepted, but the idea, it is believed, was not lost sight of; and infant schools, though not till after they had been founded in other places, followed in due time.†

To a still more celebrated and more august personage did he once do the honours of the same institution, viz., to the (then) Grand Duke Nicholas of Russia, since the redoubtable Czar of that name, who on this occasion, acted upon perhaps for the moment by the kindness of his conductor, exhibited himself in a very amiable light. A boy under examination being in a difficulty arising (if we remember right) from the required *soft* pronunciation of the letter *C*, his Imperial Highness, perceiving the boy’s embarrassment, and having possessed himself by inquiry of the cause of it, good-naturedly stooped down and whispered in his ear the sound to be given. The lesson, we will answer for it, from such lips would not be soon forgotten.

Warmly interested as Mr. Turner ever shewed himself in every kind of educational establishment, the proposal to commence a Mechanics’ Institution in Newcastle would, we may be sure, be most favourably regarded by him. His name, however, does not appear in connection with the proceedings of the first meeting held (Feb. 26th, 1824) in reference to it, and which was pre-sided over most appropriately by George Stephenson; but he

* Continued from p. 366.

† See Mr. Turner’s remarks on occasion of the dinner given to him in 1831, as reported in the *Newcastle Chronicle* of Dec. 24th of that year. See also Rev. Geo. Harris’s Sermon, “*The Christian Character,*” &c., pp. 25, 26, from which it would appear that to this hint infant schools in general owed their origin.

was invited to deliver the Inaugural Address at the first monthly meeting of the Society in May of the same year, and complied with the invitation, taking the chair also on the occasion.* His being selected for this purpose is a further testimony to the position which he held both as one zealous in promoting the improvement of all classes, and as a man known to be eminently well fitted by his attainments to contribute to it effectually. How willing he was to give a helping hand to those who shewed themselves desirous of knowledge and of intellectual culture, none knew better than the celebrated man whose name has just been mentioned, as the following passage from his *Life*, familiar probably already to most of our readers, shews:

“The connection of Robert (Stephenson) with the Philosophical and Literary Society of Newcastle brought him into communication with the Rev. W. Turner, one of the Secretaries of the Institution. That gentleman was always ready to assist the inquirer after knowledge, and took an early interest in the studious youth from Killingworth, with whose father also he soon became acquainted. Mr. Turner cheerfully and even zealously helped them in their joint inquiries, and excited while he endeavoured to satisfy their eager thirst for scientific information. Many years afterwards, towards the close of his life, Mr. Stephenson expressed most warmly the gratitude and esteem he felt towards his revered instructor. ‘Mr. Turner,’ he said, ‘was always ready to assist me with books, with instruments and with counsel, gratuitously and cheerfully. He gave me the most valuable assistance and instruction, and to my dying day I can never forget the obligations which I owe to my venerable friend.’†

The Stephensons are not the only instances, though they may be the most illustrious instances, of men who have risen to eminence and to fortune, helped on their way to them by Mr. Turner’s skilful guidance. We heard only very recently of another distinguished engineer who bore testimony in conversation to the benefit which he had derived from attendance upon his lectures. It is pleasing to think that it may not improbably have been at George Stephenson’s suggestion that the friend to whom he afterwards declared himself and his son to have been so much indebted, was invited to take the prominent part which we have seen he did in the inauguration of an Institution, in the establishment of which the greatest engineer and mechanic of his age naturally felt so lively an interest.

The members of the Institution acknowledged their sense of the services which, in common with so many other public societies in the town, they had received from Mr. Turner, by electing him on his departure from Newcastle an honorary member of their body.

It bespeaks a different mutual relation of theological parties to that which now prevails, that the office of one of the Se-

* See again Mr. Harris’s Sermon, in which he is said to have “moved the first resolution in its behalf,” p. 27.

† Smiles’s *Life of Stephenson*, p. 54.

cretaries to the Newcastle Bible Society should have been discharged for many years by the minister of the chapel in Hanover Square.* Long, however, before his connection with it in this capacity ceased, the fact called forth angry animadversion from orthodox bigotry, as the following extract from a work entitled “A Practical Exposition of Bible Societies,” by the Rev. H. H. Norris, of Hackney, preserved by Mr. Turner in his commonplace-book, proves :

“At Newcastle-upon-Tyne, the joint Secretary with the Rev. John Smith, vicar, is Mr. William Turner, the teacher of the Socinian meeting in that town. This gentleman, in a note to a sermon preached at York, and dedicated to the students of a seminary under the direction of Mr. Wellbeloved, a Socinian teacher in that city, and a member of the Auxiliary Bible Society there, refers them to the Improved Version, and thus not merely approves it himself, but recommends it to young students as a book of authority. He is, moreover, engaged, as appears by an advertisement subjoined to another sermon just published, in the Socinianizing of Dr. Watts’s Psalms, together with those of Merrick, Addison, &c., and is about to put out Offices for Public and Family Devotion, for the accommodation, as he states, of small associations of Unitarian Christians who may not be able as yet to maintain a regular minister, or of families who may reside or be occasionally situated at a distance from any place where worship is addressed to the One God, the Father of our Lord Jesus Christ. This may be considered as *Socinianism made easy*, and certainly as an unquestionable recommendation of Mr. Turner to the most confidential situation among his own connections; but on what principle it can warrant his appointment to the joint Secretaryship of the Newcastle Bible Society, where his talents for *improving versions* are so much out of place, the editor must refer it to those better informed to explain.”

The object of this pitiful attack was, we will venture to say, as much amused as annoyed at it, and thought probably that the mode of expression chosen rendered the passage worth preserving as a specimen of the “curiosities” of theological literature. At all events, we commend it as such to the favourable notice of our readers.

As already intimated, Mr. Turner’s official connection with the Bible Society long survived the discharge against it of this envenomed shaft. He remained one of its Secretaries, we believe, till the year 1831. Other similar expressions of theological jealousy and dislike were heard from time to time, but for the most part the benevolent and truly Christian character of the man triumphed over the objections urged against him on the ground of his creed. A beautiful illustration of the impression made by his virtues and amiable qualities upon the minds of those who were very far from agreeing with him in theological sentiment, is afforded by the anecdote which Mr. Gaskell, in his

* Mr. Harris speaks of him as “the main projector” of the Society. See his Sermon, p. 23.

funeral sermon, speaks of having heard from "a gentleman who had been visiting in Newcastle among Trinitarian friends:" "A lady belonging to an orthodox church was dwelling with warm admiration on Mr. Turner's excellences in the presence of her minister, who had but recently come to the town; he broke in upon her praise with, 'But surely you do not expect to see him in heaven!' 'No!' she half-sadly said, 'I confess I do not; he will be too much in the light of the throne for me to see him!'"*

We wonder if the minister here spoken of was the person to whom Mr. Turner himself, as we gather from the pages of a contemporary periodical, had once the opportunity of administering a characteristic but crushing rebuke. This gentleman had, it seems, thought it his duty on coming to Newcastle, and finding Mr. Turner in the enjoyment of great popularity there, to publish a pamphlet in which he spoke in no friendly terms either of Unitarianism or of the occupier of the Hanover-Square pulpit. Unfortunately, some time after he fell into difficulties, and was recommended by his friends to apply to Mr. Turner for assistance. Remembering what he had written and published against him, he was naturally very unwilling to follow their advice; but the case was urgent, and at last he was induced to do so. Mr. Turner at once supplied him with the sum required to set him straight, and, on being reminded by his former assailant of the manner in which he had treated him, so different from the kindness which he was now experiencing, replied, "that he remembered something about that attack and the printing of it; but," said he, "as I have not a copy, you can be so good as give me a copy with your own name written in it, and I will accept it as a receipt for the money I have given to you."†

Such is the story, and it is a good one; but we are inclined to suspect that, as regards the precise wording of Mr. Turner's reply, it has been improved in the telling by some one more *maliciously* humorous and less kindly-natured than he. A rebuke couched in such terms would have been under the circumstances too cruel, we think, to be allowed to pass his lips. The readiness, however, to help, and the expression of a desire for a copy of the pamphlet, are Mr. Turner completely, and we think we remember having heard of the incident before.

If Mr. Turner's connection with the Bible Society bears testimony to the interest which he took in the spiritual welfare of the people of Newcastle, his activity as a Trustee and Manager of the Savings' Bank in that town shewed his desire also to promote in them habits of thrift and economy, and his sense of the importance of these. But it is worthy of remark, and very cha-

* See a Sermon on occasion of the Death of the Rev. William Turner, preached at Upper Brook-Street Chapel, Manchester, May 1st, 1859. By William Gaskell, M.A.

† See the *Christian Freeman* for June, 1859.

racteristic of the man, that he who was willing to devote so much time and attention to taking care of the savings of others, bestowed only too little thought upon saving for himself.

The Newcastle Infirmary, too, engaged his active sympathies in its behalf; and, as a measure of "his social influence and the importance which was attached to his favourable judgment," attention has been called to "the fact, that when he had drawn up a testimonial of approbation of the Newcastle Medical School (which was published, with the names of other Christian ministers), the principal founder of the institution addressed a grateful letter to the deceased, breathing an anxious wish 'that the school might be conducted in such a manner as to retain the good opinion which he and the other clergy of the town and county of Northumberland had done the teachers the honour to express.'"*

Nor was this influence or the exercise of it confined to Newcastle itself. It was recognized and exerted in the district of which that town is the natural centre. Thus we find Mr. Turner acting for a great number of years as Clerk to a Widows' and Orphans' Fund of Presbyterian Ministers in the North of England, before one of the meetings of the associated body of ministers connected with which his sermon in 1786, recommending Sunday-schools, was preached. He is prominent too, as usual, when an effort is being made to put a Fund for superannuated ministers, that had not prospered, on a better footing, as appears from a circular on the subject, dated May 13th, 1828, and signed William Turner, Secretary, calling a meeting for June the 3rd following, to be held in Hanover-Square vestry, to determine what should be done. He was also distributor of the grants from Lady Hewley's Fund to the "poor and godly ministers" in that part of England, until the proceedings were commenced which terminated in the dismissal of the old Presbyterian or Unitarian Trustees; and loud, if we mistake not, were the complaints of those proceedings which were addressed to him by many of the previous recipients, exclusively ministers of professedly orthodox churches though, as we believe, they were.

The Fund known as that of the Associated Schoolmasters (of the counties of Northumberland and Durham, we think) was likewise much benefited by the attention which he bestowed upon it in the capacity of President of the institution.†

Among his own religious community in the North, the active, public-spirited and universally-known minister of the chapel in Hanover Square, was of course "*facile princeps*." Newcastle was the only place within a very wide range in which the old Dissent existed in much strength, and the isolation became more and more complete as the Unitarianism of pastor and people was more openly and distinctly avowed. The feeble and struggling

* *Gateshead Observer*, April 30.

† See Mr. Harris's Sermon, p. 23.

Unitarian societies at Alnwick, at Shields and at Sunderland, naturally looked up to the head of the comparatively-speaking flourishing church at Newcastle as their patron and advocate, their "*decus et tutamen*." The foundation-stone, indeed, of the Unitarian chapel at Sunderland was laid by Mr. Turner, the Address delivered by him on this occasion being one of his published pieces; and the Unitarians alike of Sunderland, of Shields and of Alnwick, will, we feel assured, cordially corroborate our statement, when we say that their venerable friend was always ready and glad to render them any assistance, whether in the way of preaching for them or of recommending them to the notice of others, and procuring aid for them from other quarters that it lay in his power to afford.

But it is time that we proceeded to notice the extension of Mr. Turner's denominational influence to a greater distance and over a wider sphere, through the relation which he sustained for so many years to Manchester New College as its Visitor. He was appointed to this office, vacant by the death of the Rev. W. Wood, of Leeds, in the autumn of 1808, having already discharged its duties at the Midsummer examination immediately preceding, and he retained it till his death,—for a period, that is to say, of upwards of fifty years, though latterly he had had a coadjutor or coadjutors assigned him, upon whom, as was natural and fitting, the exercise of its functions principally devolved. But until the bringing back of the College from York to Manchester, at least, in 1840, he never once failed, we believe, to deliver the usual Visitor's address at the close of the proceedings of the annual examination; and these addresses have been characterized by one of his associates in the office, as "full of clear, sound, practical advice," and of "a variety truly wonderful, shewing that each was the fresh outpouring of a full mind and a widely sympathetic heart."*

One phrase remains strongly impressed upon our own recollection of these addresses, as though it had been of frequent, if not uniform, recurrence, and that is, "this very satisfactory examination,"—words which it evidently always gave the kind-hearted speaker the utmost pleasure to pronounce.

We give, as a specimen of Mr. Turner's manner and method on these occasions, the following extract from the address delivered at the close of the session 1823-4, and which is subjoined to the sermon preached by its author on the Sunday prior to the examination, and printed at the united request of the officers, tutors and students of the College. We give it the rather because it bears upon a subject—the practice of frequent preaching by young men engaged in their preparatory studies for the ministry—in reference to which, as we saw in an early part of this memoir, he had himself received cautions from his father, cautions that may

* Rev. William Gaskell's Sermon, p. 17.

perhaps have been in his mind when he wrote a portion of his own remarks.

After a few opening sentences expressive of the satisfaction afforded by the examination, the address proceeds:

“But the most leading feature of the session which we are now concluding has been the spontaneous, I had almost said the unencouraged, efforts of the older divinity students to preach the truths and duties of the gospel to the inhabitants of several neighbouring villages and small towns, while their juniors have accompanied them to teach in Sunday-schools, and thus contribute, in a humbler but not less effective manner, to the same great object of diffusing religious knowledge, and leading to the profession and practice of it. It has, indeed, been highly creditable to you, my young friends, that you have thus voluntarily and zealously devoted yourselves to an arduous undertaking, without the prospect of any other remuneration than the satisfaction of doing good, and I hope of promoting your own improvement while you are labouring for that of others. It is a pleasing earnest that you have your souls devoted to your profession and its great objects,—that the love of Christ is so shed abroad in your hearts, that you are desirous to testify it by ‘feeding his sheep.’ And I trust you will reap the reward of it, not only in present satisfaction, but also in becoming, by this exercise, better prepared for a successful discharge of your public duties, in whatever part of the flock of Christ you may be called upon to serve the Great Shepherd. Particularly it will prove, at least in my opinion, the most effectual means—at any rate, it will serve as a great auxiliary to any other means—which may be used for encouraging the talent of a just and easy expression of the thoughts as occasions may require, and also that of conducting the public service in our churches with a correct and pleasing, an animated and forcible delivery. It will thus contribute, I trust effectually, to remove the only objection to this Institution which I have heard brought against it, as not affording sufficient facilities for attaining that earnest, impressive, popular manner, which is so essential to young men as public teachers.

“At the same time, give me leave, my young friends, to offer to those of you who are to return a few words of advice and caution.

“In the first place, I hope you will always recollect that your missionary exertions on the Sunday should not be allowed to interfere with the great purposes of your residence in this place. You know that you were sent here with the view to prepare yourselves for serving our regular churches, and also for maintaining our credit in general society as well-educated and enlightened ministers, and promoters of sound knowledge in the places where you may settle; and that you ought not to indulge in any other occupation, however innocent or even laudable in itself, so far as to prevent you from making the preparations necessary for your profitable attendance on the lectures, or from performing the other prescribed exercises in this Institution.

“Secondly, let me caution you not to expect too much, or be discouraged by any occasional failures. It is of the nature of youthful enthusiasm to be sanguine, but at the same time to stumble at obstacles and to be disgusted with opposition. You must expect to meet with prejudices which you cannot overcome, with carelessness which you cannot impress, with positive wickedness which you cannot reform. Be not

provoked by the former into hot and angry disputes, or discouraged by the apathy or sinfulness of the others to withdraw your instructions or reproofs. Be ready always to give answer to every one that asketh you a reason of the hope that is in you, with meekness and fear; instil precept upon precept, though you may not perceive the vessel filling; write line upon line, though no legible characters should for the present appear. It is pleasanter, indeed, to sow the seed in good ground; but the bread which is cast upon the waters is often found after many days, and the most refractory substances are melted down by coals of fire judiciously heaped upon their heads. Great patience, indeed, and a truly Christian sweetness of temper and disposition, are necessary to the missionary preacher.

“Let me further advise you not to extend the scene of your operations to too great an extent and distance. If you break up new ground which you cannot continue to cultivate, it will be in great danger of afterwards producing weeds. It had better even have been left in the natural unproductiveness of the plain green sward. You will do well therefore to confine yourselves to a few places at once, such as may be within your compass; and if you can unite a few together, or connect any of them with already established places in the neighbourhood, you may then, but perhaps not till then, seek out for other stations. But in this, and indeed in all respects, it will be best to hold a free communication with your tutors, whose advice will keep you from any steps which may be imprudent or likely to be unsuccessful.

“In every place I would advise you to train up some one or more who may conduct the worship in cases of your occasional absence, if in no other way, at least by the help of printed forms and sermons. Such forms may easily be now procured; a collection of them, which perhaps will very well suit the purpose, will shortly come before the public. It is obvious that your relation to this College as students, and the duties which you may be called upon to perform in our regular churches, the state of the weather and of your own health, and the circumstance of your return home at the vacations, will often necessarily occasion such absences. And if you get them only into half a habit of attending public worship, and that dependent upon the visit of a distant minister, it is greatly to be feared that it will be easily laid aside again.

“Let me conclude by entreating you to recollect the limited powers both of body and mind with which it hath pleased the Giver of all good to endow his creatures, and not to count too much upon that measure of either of them which He may have given to any individual. It is for wise purposes that these powers are so limited; among others, that we may not be proud of our talents or puffed up by any little applause or success, but may always remember that we have the treasure of talents and even virtues ‘in earthen vessels, that the excellency of the power may be of God, and not of us.’”

It was ever a pleasure to the students at examination time to see Mr. Turner enter the Common-hall. An old College friend of the writer’s, with whom, as was apt to be the case with many of us, this was a time of no little anxiety and disturbance of mind, observes, “But when our venerable Visitor entered the hall, I felt at once relieved by the kind and benevolent look which

he bestowed upon us." We were all sure that we had in him no harsh and severe critic, but one who understood our little troubles and difficulties, and heartily sympathized with us under them.

Mr. Turner's deep interest in the College and official connection with it, brought him of course into frequent communication with its Principal, Mr. Wellbeloved, and with its indefatigable Treasurer for so many years, the late G. W. Wood, Esq., and for both gentlemen he entertained feelings of the warmest regard and highest respect, as did they for him. Honoured triumvirate! now all of them gathered to their fathers, to whom Manchester College, and through it, though on other grounds as well, the free Dissent of this country, is under incalculable obligations!

As a student at Warrington, and entering upon his ministry at Newcastle before the Academy at that place was dissolved, Mr. Turner had grown to manhood before Manchester New College, the Academy's legitimate successor, came into existence. He saw its birth, and he lived to see no less than three changes in its place of residence; but throughout all the stages of its being, he remained its fast friend, and, so long as strength permitted, an active helper in the management of its affairs.

A printed sermon of Mr. Turner's is before us, preached to his own people in Hanover Square, in behalf of the College before its removal to York,—a passage from which will be found interesting, we think, both as shewing the light in which the author regarded his position as a minister among the English Presbyterians, and as indicating the purpose with which the College had been established.

The first part of the sermon consists of a brief sketch of the history of the English Nonconformists, in the course of which the preacher notices their division at the time of the passing of the Act of Toleration into the three classes or denominations of Presbyterians, Independents and Baptists. After describing the nature of the proper Presbyterian discipline, to the disuse of which among the descendants in this country of the original Presbyterians he does not fail to draw attention, though with the reverse of a wish to revive it, he goes on to speak of the different *doctrinal* conclusions arrived at by the bulk of the Independents and Baptists, and by the (so-called) Presbyterians, and concludes with the following summary of what these last, or "those at least among them who devote much time to religious inquiry, are now pretty generally united in considering as (alone) essential to Christianity;" viz., "that the merciful Parent of the universe, who never meant anything but the happiness of his creatures, sent his well-beloved Son, the man Christ Jesus, to be the Mediator between God and man, to reclaim men from their wickedness and to teach them the way of righteousness; assuring them for their encouragement of the free pardon of

their sins upon repentance, and promising a life of endless happiness to all that receive and obey the gospel and bring forth the worthy fruits of repentance."

He then continues :

"But whatever may be their own sentiments or those of their more immediate connections, the ministers of this class endeavour, I believe, with few exceptions, to conduct the public worship in their respective congregations in such a manner as to render it easy for Christians of all denominations to attend them without difficulty, and still more without offence. It is their wish to consider the persons there assembled, not as Episcopalians, Presbyterians or Independents, not as Calvinists or Arminians, Trinitarians or Unitarians, Baptists or Pædobaptists, *as such*, but as so many INDIVIDUAL CHRISTIANS, each one professing Christianity for himself according to his own views of it, and acknowledging the minister's right to do the same, and as necessarily united in nothing but a desire to worship the supreme Lord of all as the disciples of one common Master, and also in a desire to keep the unity of the spirit in the bond of peace, rather than the unity of the faith in the bonds of ignorance and presumption. On this principle it is usually their endeavour to model their *devotional* services more especially; and if in the course of their public preaching, or in the exposition of the Scriptures, they cannot discharge their duty with fidelity without freely declaring their sentiments on particular subjects of debate, they conceive it to be at the same time their duty to do this with modesty and good-temper, with a proper sense of the limited nature of the human powers, and of the necessary effect of the various influences of birth, education and connections in life, to produce a justifiable variety in the opinions of men, and therefore with all due deference to this variety of opinions, and without the most distant wish to impose their own sentiments upon any single hearer against his own serious and deliberate conviction.

"Meeting, then, together as *individual Christians*, and having no creed as a term of communion, they have never any scruple of admitting to the Lord's Supper, whenever it is celebrated among them, any sincere Christian of reputable life, whatever be his religious opinions, or whether he have already considered, or be determined in future to consider, himself as habitually connected with any other community of Christians or not. We are always ready to receive with the warmest affection such persons as sincerely desire to honour the Lord Jesus, their Lord and ours, whether we be agreed or not as to the rank which we respectively suppose him to hold in the scale of beings, or as to the extent or mode in which, or the terms upon which, he has conferred upon the human race that life and immortality which, we all agree, has been brought to light by the gospel."

The especial object, the College, is then taken up again with the sentence, "It is to provide successors in the ministry for the service of this class that the Institution which now solicits your support has been founded."

The mention of this sermon preached for the benefit of the College while at Manchester, reminds us of Mr. Turner's practice, subsequently to its removal to York, of making yearly a collection

in his chapel in behalf of its funds,—a practice which he observed down almost to the close of his ministry, with an unintermitting regularity that has no parallel for an equal length of time in the history of any other among our churches.

We have spoken hitherto of Mr. Turner's activity in connection mainly with permanent institutions, but it was equally conspicuous when any passing movement of a philanthropic and liberal character appealed to it for help. We have had an allusion already to his exertions in the cause of the abolition of the slave-trade, a cause that had throughout his devoted and enthusiastic adherence, and the self-sacrificing and unwearied first promoter of which, Thomas Clarkson, was the object of his almost worshipping admiration. But it was the same, in proportion to the importance of the end to be gained, with every movement that had for its aim whether the removal (or prevention) of injustice and oppression, the diffusion of intelligence and encouragement of letters, or a contribution to the happiness and comfort of his fellow-creatures. His zealous help was always to be relied upon and his pen always ready. Was there a memorial to be drawn up, a petition to be prepared, or a letter to some person of station and influence to be written, William Turner was sure to be the person fixed upon to do it, or to do it without prompting from others out of the fulness and spontaneous action of his own generous and loving nature.

As might be expected, the esteem and affection entertained and the reverence felt for so invaluable a public servant and disinterested and kind a friend, grew with the prolongation of his residence in Newcastle and increased with his years. William Turner became one of the chief celebrities of the town which he had done so much to benefit and improve, and the man among its citizens whom strangers from a distance, the most remarkable for their intelligence and worth, were in general especially anxious to see.

Of the popularity and respect which he had so justly earned he received multiplied proofs as his long career of active usefulness drew towards its close. The series of tributes of affection and honour paid him began with a proposal (in 1828) for a painting and a bust of him, to be subscribed for and presented by the subscribers to the Literary Society, a proposal which was duly carried out,—the painting, an excellent and most pleasing likeness, being the work of the late Andrew Morton, a son of one of his oldest friends; and the bust executed in marble by the celebrated sculptor Bailey. The bust bears the sculptor's date of 1829; and the subscribers received the thanks of the members of the Society at their annual meeting, held March 2, 1830.

On Dec. 21st of the year following, 1831, Mr. Turner was entertained at a public dinner, given “in acknowledgment of his great public usefulness and on the occasion of his entrance upon

the fiftieth year of his residence at Newcastle." His much-esteemed friend and habitual hearer, James Losh, Esq., Recorder of Newcastle, presided on the occasion; the Vice-chairmen being T. E. Headlam, Esq., M.D. (uncle to one of the present Members for Newcastle), and W. Boyd, Esq.; and in the list of stewards occur the names of John Hodgson, Esq., M.P., Sir John E. Swinburne, Bart. (another old friend and a contemporary of Mr. Turner, one of the very few of his contemporaries still living), Sir Matthew White Ridley, Bart., M.P., William Ord, Esq., M.P., and John Clayton, Esq., Town-clerk,—names which will shew at once to local readers that men of all parties were willing to join in this remarkable testimonial of respect.

The Chairman, in glancing at Mr. Turner's various services, alludes to the existence of a possibility of doubt* as to Mr. Turner's claim to the paternity of the Literary and Philosophical Society, but goes on to speak of him as "the founder of its usefulness, the origin of its success, the director of its purposes, and its brightest ornament from beginning to end,"—language creditable alike to the object of it and to the warmly appreciating friend from whom it proceeded.

The tone of Mr. Turner's reply—many of the particulars contained in which have been already incorporated in our narrative—may be gathered from the happy remark at its close of his old pupil, Mr. John Brandling, "that he had never heard a more modest attempt on the part of any gentleman to take away from himself the merit which belonged to him."

The public dinner was followed within a few days (Jan. 9th, 1832) by a gathering of the members of the congregation, at which again Mr. Losh presided, for the purpose of presenting their pastor, as a jubilee gift, with a silver salver, bearing the following inscription:

This Salver
Was presented to the
Rev. WILLIAM TURNER
by the

Unitarian Congregation of Hanover-Square Chapel, Newcastle-upon-Tyne,
On the occasion of his entering into the Fiftieth year of his Ministry,
As a Testimonial of their unqualified approbation of his services during that
period,

Of their sincere respect and affection for him as a Friend,
And of their unfeigned admiration of him as a Man and a Christian.

The Subscription on this occasion,
Confined to Members of the Chapel,

Having accumulated to the amount of Three Hundred and Twenty Pounds,

* The doubt appears to have arisen in great measure from the circumstance that the Rev. Edward Moises, Master of the Grammar-school, was in the chair at the first meeting of the Society. On a subsequent occasion, Mr. Moises most handsomely came forward with his testimony to Mr. Turner's right to the honour which some would have ascribed to himself; and it is only due to him to add further that he worked cordially and earnestly along with Mr. Turner and others, and that it *was* owing to him that the formation of a public Library in connection with the Society began when it did.

regarded, and must ever regard, with veneration and sentiments of the highest esteem. Permit me to observe that the ties which bind together the pastor and his congregation are ties of no ordinary kind; they are bonds of love, affection and reverence, drawing within their salutary influence the sympathies of both the young and the aged,—those who have ever looked up to you as their guide, their spiritual adviser and their friend, and who without exaggeration may be said to have witnessed in your life and character a practical illustration of all those virtues and qualities which alike adorn the true Christian and dignify and exalt our common nature.

“I was directed by the meeting and in this spirit have to apprise you of their acceptance of your resignation of the pastoral charge of the congregation, as intimated in your letter above referred to, and to convey to you their sincere and heartfelt thanks and grateful acknowledgments for your excellent and truly valuable services as their minister for so long a period of years, accompanied with their earnest prayer that, in the retirement which you have deemed it necessary to seek after your public labours, you may long be spared in the bosom of your friends to enjoy all the happiness which this world can afford, and to reap that satisfaction which must ever and can only attend the consciousness of a well-spent life.”

This letter is dated May 24th, 1841.

On the 21st of September following,—the day, it will be observed, after that named by Mr. Turner for the close of his ministry at Hanover Square, and on which he also completed his eightieth year,—a special meeting was held of the members of the Literary and Philosophical Society,—the President, Chas. William Bigge, Esq., in the chair,—at which it was resolved, on the motion of Alderman Dr. Headlam, seconded by Alderman Donkin,—

“1. That the long-continued and inestimable services which have been rendered by Mr. Turner in the formation or encouragement of our various public Institutions for the promotion of science, literature and the fine arts, the improvement of education, and the purposes of charity and benevolence, have justly entitled him to some mark of public respect and gratitude on his retiring from public life and ceasing to reside amongst us.

“2. That, in the opinion of this meeting, the mode of accomplishing this object which will be most acceptable to him and most conducive to his comfort in his retirement, will be to raise by public subscription a sum of money, to be placed under the direction of a Committee, and to be applied by them in such manner as they shall consider most advisable for his benefit.”

A third resolution named, as the members of the Committee, C. W. Bigge, Esq. (a country gentleman and a Churchman), George Silvertop, Esq. (a Roman Catholic country gentleman), Thomas Emerson Headlam, Esq., M.D. (Churchman), Rev. John Collinson, M.A. (Rector of Gateshead and father of Capt. Collinson, C.B., the Arctic navigator), and Armorer Donkin, Esq. (Churchman).

Thus honourably closed Mr. Turner's public life. From the date of his retirement, many years as he survived it, there is comparatively little to relate. This therefore seems a fitting place for the introduction of an attempt, so far as, after the account that has been given, it may be needful, to form an estimate of his mind and character.

(To be continued.)

ADDRESS DELIVERED AT THE CLOSE OF THE SESSION OF MANCHESTER NEW COLLEGE, JUNE 22nd, 1859.

BY REV. JOHN KENRICK, M.A.

ONE of the earliest descriptions of the qualifications of ministers of the gospel is that given by the writer of the Second Epistle to Timothy, who characterizes them as "faithful men who shall be able also to teach others." You, my young friends, who are preparing yourselves for this office in our Institution, or are about to quit us after completing your course of study, must be greatly to blame if you are not able to teach others. The means of knowledge of the most various kinds have here been supplied to you with an unsparing hand. Nothing that could contribute to the qualifications of the accomplished Christian teacher has been omitted in your course of education. It has not been confined to those branches of knowledge which are strictly professional, but has embraced every department in which the human faculties can be expanded and trained. Literature and science, classical and sacred philology, history, civil and ecclesiastical, and other subjects too numerous for recital, have combined to prepare you for the exercise of a profession which, in its various duties and functions, will afford scope for the most varied powers and attainments. The last thing that I should fear for any one who goes forth from these academical walls, is that he should bring dishonour on the place of his education by ignorance of those things which, as a Christian minister, it is his duty to know. The laborious examination which has been just concluded has afforded abundant evidence of the conscientious industry with which you have worked. Indeed, if any exhortation were needed in connection with this subject, it would rather be a warning not to allow too eager a devotion to study to interfere with the allotment of a due portion of time to rest and exercise, so necessary for the preservation of bodily and mental health. To the neglect of this caution, I fear we have to attribute the absence of more than one student, who might otherwise have borne an honourable part in the present examination.

But to make a man able to teach others, something more is necessary than a mind full of knowledge. And there may be

some cause to fear that, in the eagerness to acquire it, the means of its communication may be neglected. This aptitude, indeed, rarely comes but by experience, by a practical acquaintance with the wants of those who are to be taught and the means by which the knowledge of the teacher may be transfused into them. But that the ultimate object of learning is with you not to heap up knowledge, but to communicate it, should from the first be steadily kept in view. No means should be neglected which tend to confer the power of addressing others, if possible, with persuasion and power, but at all events simply, clearly and impressively. It is not an art to be taught; if it were, the pulpit would be brought down to a level with the stage. It is a gift earnestly to be sought and carefully to be cultivated. A deep feeling of religion, a fervent love of your fellow-creatures, a sense of the unspeakable value of the truths you teach,—these are the things most likely to enable you to give such an utterance to your own emotions and convictions, as shall awaken corresponding feelings in your hearers. And the earnest and serious tone which has characterized the addresses to which we have listened, warrants the hope, that you will hereafter be as effective in teaching as you have here been diligent in learning.

In discharging once more the office of addressing this assembly as Visitor of the College, I am reminded of the venerable man in conjunction with whom I held it for several years, and who has recently been removed from among us. Tributes of respect to the memory of Mr. TURNER have not been wanting from those who were connected with him by the ties of kindred and private friendship, or who were impelled to speak of him by gratitude for those various public services which his extensive attainments qualified him to perform, and which he undertook with such a cheerful and willing mind. But a special acknowledgment of obligation is due before an assemblage of the friends of Manchester College, and from one who was so long and so intimately connected with him in his relation of Visitor to this Institution. I remember with feelings of lively gratitude the kindness with which, at my first entrance on my office as a Tutor, he encouraged and advised me, when the sense of my own inexperience and of the difficulties of a situation so entirely new, almost induced me to abandon the work on which I had entered. Nor was it on this occasion only that I was indebted to him for encouragement and advice. His sympathy was ready in every painful occurrence; his counsel was always wise and kind. Mr. Wellbeloved gratefully acknowledged how much he owed to the two friends who filled the office of Visitor to the College while at York. The clear judgment, the knowledge of the world, the literary and scientific attainments possessed by Mr. Wood, who was the first Visitor, assisted him in arranging the plans of study in the new Institution and establishing its laws, and he found in him a prudent

counsellor and zealous coadjutor in all the difficulties of its earliest years. On his death in 1808, Mr. Turner was appointed his successor, so that he had held the office for rather more than half a century. The value of his services can hardly be appreciated, except by one who worked with him during the greater part of that long period, and knew intimately the interior history of the College. The influence which his character and station gave him over the minds of the students was exercised with the most beneficial results. Entering with ready sympathy into their feelings, he gained audience from them and wrought upon their affections. Though he never shrunk from giving the weight and sanction of his authority to the maintenance of the laws, where this was necessary for the character and usefulness of the Institution, the office most congenial to his nature was to act as a mediator; by gentle remonstrance, calm reasoning and affectionate exhortation, to open the eyes which passion or pride had blinded. The mild wisdom which was the joint product of a sagacious mind and a most amiable temper, could hardly be resisted by the most prejudiced or the most stubborn. Those who might have thought it a merit to place themselves in an attitude of defiance to authority yielded to his friendly suggestions.

The aid thus given by him in maintaining order and good feeling among the students was only one of the benefits which the College owed to its Visitor. His name and his testimony were a security to the denomination, throughout which he was known and esteemed, that it was worthy of their support. They felt assured that its management must be known to him; and that if it had failed to fulfil its pledges of communicating sound and thorough knowledge, of anxiously watching over the morals of its pupils, and respecting the right of private judgment in its theological students, it would never have received the sanction of his patronage.

I am especially reminded, however, by that portion of the Visitor's duty in which I am now engaged, of the admirable addresses with which for thirty years, with, I believe, only two exceptions, he closed our annual examinations. The hearty, genial praise which he gave to merit wherever he discerned it; the tenderness and candour with which he pointed out deficiencies and faults; the earnestness with which he pressed on his young friends the duty of improving the precious but transient time of academical leisure and study, procured him the willing attention of students of every class. But there was a peculiar glow of affectionate interest, when he addressed those who were devoted to the ministry, especially if they were about to leave the fostering wing of their Alma Mater and engage in an untried sphere of duty. He did not disguise from them the obstacles and discouragements which awaited them; he applied no unsound stimulants to produce an artificial confidence; but he set before them

the true worth and dignity of their office as religious teachers, marked out for them from his own experience the line which they should pursue, and with all the fervour of his benevolent nature commended them in their future career to the blessing of Almighty God. No one possessed of right feeling could hear these admonitions without being solemnly impressed by them; and there are many of the former students in this Institution who, I doubt not, retain to this day a lively memory of the wise and affectionate counsels which they received from our venerable friend. To you, of a younger generation, they can at most be only a tradition, being scattered through volumes in which you are not likely to seek for them. But they are so perfectly adapted to all times, that I shall, I think, deserve your thanks for making some quotations from one which he delivered in 1821, when several students were about to quit the College and take charge of congregations.

In reference to the general strain of their preaching, he says,—

“Though you will doubtless think it your duty to enforce the evidence and explain the truths of the gospel with that entire liberty of thought and discussion with which you have been encouraged to pursue your studies, yet I hope you will not suffer merely speculative disquisitions or matters of doubtful disputation to engage much of your time and of your hearers’ attention, but that you will chiefly enlarge on those great truths and duties which are essential to their characters and hopes as Christians. And though you should not neglect to place the subjects on which you treat in their most impressive point of view, by calling in the aid of every consideration and motive within your reach, yet I trust you will always preach the truths of the gospel as you find them in the New Testament, without partiality or respect of persons; that it will be your aim to enforce the duties of the gospel by the motives which are peculiar to it,—in short, to teach them all things whatsoever he hath commanded you. Always search diligently for the truth as it is in Jesus, whose servants you are to be, keeping back from your people nothing which you really find to be such. Seek to please them, indeed; but seek it by making them wiser and better, for this will make them most heartily and most permanently pleased with you.

“And here let me remind you, that though you should not neglect to render your compositions worthy of the attention and approbation of your most intelligent and well-informed hearers, yet as your Master preached to the poor and usually conversed with them, so the instruction and benefit of the poor should ever be a leading object of your attention. In pursuance of this object, consider carefully whether *they* will be likely to understand you and how *they* will be affected. You will have no need for this purpose to degrade your style to anything mean or vulgar; plainness and perspicuity are the best ornaments of language, and if you attend to this maxim, you will seldom find the most illiterate at any loss to understand you. Study, both in your public addresses and your private conversation, the particular circumstances, relations and wants of the several classes of your hearers, but especially of your poorer hearers, that you may be always ready to

suggest to them some hint of admonition, caution or comfort, according as each may be useful to them. Be assured you will always be respected by the rich in proportion as you are beloved by the poor. Be particularly attentive also to the service of the young. You will find their minds more ready to receive impressions than those of your older hearers; their native principles and sensibilities are not yet corrupted and worn by an evil commerce with the maxims and examples of the world. In them you have fresh ground to cultivate, and may hope to sow the good seed of Christian truth and duty with better success. The young are the support and future ornaments of the church of Christ. The young are likely to be your companions through life; how much then does your future comfort in life depend on them! But you will have a higher motive than this—the approbation of your Master, to whom with what delight will you present them as seals of your ministry in the day of final account!

“And I trust that you will ever guard against that gross and shameful inconsistency of appearing one sort of person on the first day of the week, and a different one on the other six. You will presently know how soon men forget *doctrines*, but how long they remember *facts*. Let your preaching on the Lord’s-day be ‘a doctrine according to godliness,’ and your conduct through the week a practical application of it. Your people will then be impressed with reverence for the principles which you teach, when you appear so deeply to reverence them yourselves. No man will then despise you for your youth, but you will become ‘examples to the believers in word, in conversation, in faith, in purity.’

“Lastly, remember that you have the treasure of the gospel in earthen vessels, and learn to entertain a humble opinion of yourselves, and of whatever ministerial talents you may be favoured to possess. If, then, in the public services of God’s house or in your more private ministrations, you should be enabled to affect the hearts of your hearers with the excellence of the truths and the obligations of the duties of the gospel; if you should have the happiness of seeing any of them brought off from any evil habit, and led to form and execute good resolutions; if you should be successful in engaging them to make a life of faith and holiness their hearty choice, and assisting them to make greater advances in such a life, in comforting their hearts and animating their resolutions by the prospects set before them in the gospel,—give praise to the God whom you are to serve. Render to Him your thanksgivings, and implore His continued assistance and blessing.”

These are weighty and precious words—

Aurea dicta

Aurea, perpetuâ semper dignissima vitâ.

May they ever live in your hearts and memories, my young friends, as your model of instruction, your guide in ministerial duty, the animating principle of your conduct both public and private! To borrow again the solemn words of our departed friend;—“When our voices shall be silenced, as our fathers’ have been, and our ministrations ended in death, may you long continue to see your hearers exemplify in their practice the truths and precepts of the gospel, and may this be your joy and crown of rejoicing in the day of the Lord Jesus!”

CORRESPONDENCE.

REVISED TRANSLATION OF THE SCRIPTURES OF THE OLD
COVENANT.

SIR,

At the late meeting of the Unitarian Association, one of our scholars (whose voice should always be listened to), when speaking of the Revised Version of the Old Testament undertaken by the Association, pointed out the inconvenience of the authorized practice of dividing the history with little regard to the sense, and printing the poetry as if it were prose. Following upon his remarks, I would point out to the editors of the coming volumes that it is desirable that Solomon's Song should be divided up into speeches so as to explain the dialogue. This has been done in several editions of that book. Editors will no doubt vary in their attempts; but the one which I think most successful is that by Mr. Taylor, the English editor of Calmet's Dictionary, and printed in that work. The necessity for what I am proposing will be best understood if we take the first twelve verses so printed.

Bride. Let him kiss me with the kisses of his mouth.

Attendants. For thy love is better than wine,
Like the fragrance of thy excellent perfumes.
Thy name is as perfume poured out;
Therefore do the maidens love thee.

Bride. Lead me on.

Attendants. We will run behind thee.

Bride. The king hath sent for me into his chambers.

Attendants. We shall be glad and rejoice in thee;
We will celebrate thy love more than wine.
The upright love thee.

Bride. I am dark,

Attendants. But beautiful,

Bride. O ye daughters of Jerusalem,

As the tents of Kedar,

Attendants. As the curtains of Solomon.

When the reader has thus had it pointed out that the two last lines contain four speeches, each interrupting the other, he will, I trust, not be contented with having the whole printed as one continued sentence, without any regard to the meaning. It is true that thus bringing out the sense of this nuptial poem may make it seem still less suitable than it does at present to be classed with the Psalms, Proverbs and Job. But such considerations will, I trust, have no weight with our enlightened editors. We want to have the Bible translated properly, with every help from critical skill, and as well might the paragraphs be overlooked in the rest of the books as in this pastoral dialogue.

S. S.

We subjoin the speech referred to in the above letter. In proposing, "May the Unitarian Church continue to be, as from the first it has been, foremost in promoting the faithful translation of Holy Scripture," Rev. John Kenrick said,—

This sentiment, no doubt, has been suggested by the auspicious event which has taken place to-day, the presentation to the Association of the first part of that Revised Translation of the Old Testament which has long occupied the

thoughts of those who administer the affairs of the Association, and which has been long in progress in the hands of my revered and venerable friend, now departed, Mr. Wellbeloved. I would particularly draw attention to the wish which is expressed in it that the Unitarian Association may promote the faithful translation of the Holy Scriptures, and I am very glad to take this opportunity of expressing, on the part of those who have taken an interest and embarked in that work, their acknowledgment of the spirit in which the whole has been carried on. While the Association has been most studious to give every facility to its translators, to produce a work which should be worthy of the body from which it emanates and of the individuals to whom it was committed, they have never in the slightest degree interfered so as to give any doctrinal or dogmatical character to the Translation which they patronized. They have left the translators free and unfettered to follow their own honest judgment in regard to the text and to the translation of the Scripture, without the slightest thought whether the result would or would not be favourable to the opinions which they held, and which the translators themselves held. I particularly mention this circumstance because I saw not very long ago that some one,—a gentleman in high place and considerable authority, I suppose, from the position which he holds,—had asserted that the Unitarians had made a Bible for themselves; and I think it is not unlikely, when it comes out that the Unitarians have been publishing a Revised Translation of the Old Testament, it may be said that they are at their old work; they are making now an Old Testament, as they before made a New Testament, to serve their own purposes. I cannot conceive a more serious charge, if it could be substantiated. But I think those who make such charges would do well to reflect that there is such a thing as the recoil of a charge, and that the heavier the charge is the more severe the recoil is sure to be. That there have been dishonest dealings with the Scripture for dogmatic purposes I shall not deny; but have they been the Unitarians that have taken these liberties with the Scriptures? There was a man some time or other who found in the address of the Apostle Paul to the elders at Miletus an exhortation to feed the Church of the Lord, which he had purchased with his blood. But he did not think that orthodox enough; he changed a word, and made it the Church of God which he purchased with his blood. He was not a Unitarian, I fancy. There was another who found in one of the Epistles of St. Paul a declaration that "He who was manifest in the flesh was glorified," and so on. But that did not seem orthodox enough to him; so, by drawing with his pen a stroke through one letter and a stroke over another, he changed this into God manifest in the flesh. Was he a Unitarian? I should think not. Then there was the arch imposter of all, who foisted into the Epistle of John the celebrated text, "There are three that bear record in heaven, the Father, the Son, and the Holy Ghost, and these three are one." Was he a Unitarian? I should think not. Then had I not sufficient ground for my warning when I said that those who make such charges as these against the Unitarians should look well to it that they themselves do not suffer by the recoil of the charge?

I hope it will not be imputed to those who have taken a part in this work, that they put themselves unnecessarily forward, and have prevented the same thing being undertaken by authority, and consequently finding its way into larger use and obtaining more influence than it will now have. I believe there is not at this moment the slightest chance that such a revision by authority will take place. I am quite convinced that if it did, it would still be necessary for the Unitarians in vindication of their faith to put forth their version of the Scriptures; for was there the least suspicion in the minds of those who arrogate to themselves the title of the religious public in England that the three texts that I have mentioned would be left out in any authorized translation, there would be an outcry from one end of the kingdom to the other against the undertaking of any such revision. And I do not believe there exists a body of men in connection with the Church or with any ortho-

dox denomination, whatever their own convictions might be on the subject, who would venture to put forth a translation which should do justice in all respects to the original Scriptures. Therefore I think it unjust to impute to the Unitarians any undue forwardness in bringing forth this work; for I believe the century will end before we shall obtain from authority any revision of the Scriptures.

Allow me to make one more remark. There is on all sides a feeling, which we hear perpetually expressed, that there is a want of something to revive the religious life and religious feeling in our denomination. I may be wrong, but I cannot help thinking that a great deal of this want has been owing to the neglect of the study of the Scriptures as a part of the education of youth. I believe that Scripture study does not hold that place in modern education, and in domestic education, that it did among our forefathers; and that one great cause of the decline of the religious spirit amongst us has been the neglect of the Holy Scriptures. It is, perhaps, to be accounted for. I must admit that, in the ordinary form, they are presented to us in rather a repugnant way. Perhaps many only know them in the dry slices of some Bible lesson, where the whole savour of the bread of life is gone. And then consider the way in which the Bible presents itself in common editions. Was there ever a history which was so broken up and cut to pieces as the Bible has been by its division into verses? Was there ever a book of poetry but the Bible which was printed as if it were prose? Therefore it is not wonderful if persons of taste and of devotional feeling have revolted from it. It is very true that the Scriptures of the Old Covenant, a portion of which is now presented to the Association, are not to Christians of the same importance as the Scriptures of the New Covenant. But, still, when I recollect that the Apostle Paul calls the Scriptures of the Old Covenant the "oracles of God," and that they nurtured the religious feelings of evangelists and apostles,—nay, I speak it with reverence, the religious character of the Saviour himself,—I cannot help thinking that we have acted very unwisely in so much neglecting the Old Testament. And I am sure that if the effect of its appearing in this more readable and correct form should be in any degree to revive its study among the rising generation, those who have been concerned in it will find in that result their best and highest reward.

THE LATE REV. W. TURNER, &c.

SIR,

I HARDLY know whether this communication may be suited to your pages, but on perusing your article on the late Mr. Turner, of Newcastle, I was impressed with two or three things. First, without any claim whatever on his attention, he very kindly, knowing that our friend Mr. Crosskey had been a short time with me previous to his going to Manchester, sent me the opinions of Mr. Crosskey's tutors, in testimony of his excellence and worth in every respect, thinking that I should like to hear of the private, honourable and laudable conduct of my former pupil. I took this notice as a great mark of kindness and respect, and I own I feel, without of course pledging myself to all my young friend's opinions, great respect for his manly and open declaration of what he considers to be Christian truth. *We want such men.* Then, again, I wonder whether any of your readers, more especially of your aged *Hackney* readers, can tell me whether the Mr. Dawson, of

Idle, mentioned in Mr. Turner's memoir, was the husband of a widow, who, with one son, lived at Hackney sixty years ago. I am doubtful whether she belonged to Dr. Price's or Mr. Palmer's chapel; I rather think the latter; but her son and myself were both members of Mr. Pickbourn's school. You also say that some one said, in a summer-house in a clergyman's garden, "'What a nice place to write sermons in!' 'Sermons, boy!' said the clergyman, 'I write no sermons; I get them of Dr. Enfield, ready made.'" I remember my valued friend, Mr. Hughes, to the memory of whose amiable widow there was a *truthful* though unpretending remembrance in your last Reformer, told me that when he was minister at Sidmouth, Enfield's *Biographical Sermons* were preached by all the neighbouring clergy. Whether the introduction into our pulpits of sermons such as these tended to liberalize religious feeling, I will not argue; but one thing is clear, for the Borough-Road School abundantly testifies to this fact, that the time is not come for Unitarians to sleep on their post. "They are not here to find repose. This is still their battle-ground."

JOHN FULLAGAR.

Chichester, June, 2, 1859.

GOOD PREACHING.

IN what does good preaching consist? Probably on no question do we hear more vague generalities than on this. Preaching is not intrinsically good because it may attract a crowd for a time; nay, the probabilities are that such a style is essentially bad. You can hardly lay down a universal rule on the subject. A style which may be suitable for one congregation may be unsuitable for another. A rural population and the operatives of a manufacturing town differ widely in their modes of thought. A body of rich merchants and tradesmen have but little sympathy with a society of philosophers or lawyers. Suitableness therefore must be aimed at by the preacher, and with it must be combined naturalness and earnestness; nor must he forget that while his first object is to instruct, to guide and to arouse, he has also, by manner and matter, to raise the ordinary taste and demeanour of his hearers. A fleeting popularity may be gained by clap-traps and vulgarities which tend to debase the tone of mind and behaviour in a congregation; but a clergyman who has any self-respect and self-confidence will rise above such weaknesses; he will remember, whether he be surrounded by a congregation of rustics or mechanics, by a class of wealthy or scientific men, that he is placed there in some small degree a literary as well as a religious guide, as a leader of good manners and gentlemanly bearing, as well as a teacher of sound doctrine and a pattern of Christian practice.—*Fraser's Magazine*.

INTELLIGENCE.

INNOVATIONS IN PUBLIC WORSHIP IN THE CHURCH OF SCOTLAND.—DR. LEE'S CASE.

Our readers will no doubt feel some interest in the progress and conclusion of this extraordinary case; and we proceed to give a brief account of the discussions which have taken place in regard to it since we last wrote. Dr. Lee, it may be remembered, was judged by the Presbytery of Edinburgh to have been guilty of introducing innovations into the Church, inasmuch as he read his prayers from a printed form, and permitted his congregation to kneel while praying and to stand while singing. From this judgment Dr. Lee appealed to the established Synod. The Synod met on Monday, May 2, when there appeared for the dissent and appeal, Dr. Robert Lee, Dr. Bryce, Dr. Arnot and Mr. Gray, of Lady Yester's; and for the Presbytery, Dr. Grant, Dr. Macfarlane, Mr. Nicholson and Dr. Veitch. It is unnecessary to give any abstract of the various speeches delivered, as they contained very much the same arguments as those advanced before the Presbytery. We extract, however, from the *Scotsman* newspaper the following rather amusing interlude:

"Dr. LEE affirmed that his Form of Prayers was not a liturgy in any sense. A liturgy was a public service having public sanction and public authority.

"Dr. MACFARLANE intimated his dissent from this statement.

"Dr. LEE—Liturgia is a public service. If the Rev. Doctor will look into any lexicon he will see that it is so.

"Dr. MACFARLANE—I deny that.

"Dr. LEE—Well, look and see.

"Dr. MACFARLANE—I know without looking.

"Dr. LEE—Perhaps Dr. Macfarlane knows some things better than I do, but I think I know that better than he does. The word *liturgia* is a Greek word, and it was applied to those offices in the state of Athens which were called public offices; from that use of the word it came into the Christian church, and I say public authority is the very essence of the word. I will tell Dr. Macfarlane where he will get the information which he wants at present. He will get it if he will look into Suicer's *Lexicon*—a book I shall be very happy to lend him, for I am sure he has it not himself. I shall be happy to lend him the book, and there he will find all the information on the subject which he can want. No man can know everything. I don't find

fault with his not knowing it. But I find fault with his questioning it without knowing it.

"Dr. MACFARLANE—The Rev. Doctor says I question it without knowing it. Am I to have the opportunity of shewing that I know it?

"Dr. LEE—Yes.

"Dr. MACFARLANE—Very well. I say that in the word *liturgia* there is nothing to involve public sanction, that the word *liturgia* is the making of prayers, and that there is not one single authority in Greek to shew—and I challenge the Rev. Doctor to bring forward one authority to prove—that any lexicographer has defined *liturgia* as indicating public sanction or public authority. Then I take the word *liturgy*. Go to Johnson's Dictionary, and what do we find that he says? It is 'a form of prayers or a formulary of devotion.' Is there one word in the ordinary definition of *liturgy* that indicates public sanction? I think I have answered the Rev. Doctor and all his—I will call them impertinences (cries of 'Oh! oh!' and hisses)—I beg leave —(hisses).

"Dr. COOK (Haddington)—I speak to order. I think it will be in the recollection of the Court that Dr. Macfarlane interrupted Dr. Lee in the midst of his speech. Dr. Lee might, I think, very well have responded that he was not to be interrupted in that way. It commenced with a conversation which Dr. Macfarlane began. Dr. Lee gave his explanation. We have permitted Dr. Macfarlane, I think very irregularly, to reply at this stage; and I must say that the expression which he has now used is not one that this Court ought to allow. (Hear, hear, and applause.)

"Dr. MACFARLANE—Allow me to say that in using the word *impertinences*, I merely meant to say that the Rev. Doctor in speaking to me, as he did speak to me directly, though addressing the chair, used very strong language, and that he did indulge in very large sneers and taunts with reference to what I might be supposed to know about. He sneered as though I had not a lexicon, and said that he would graciously lend me one, and he intimated that he had a great deal of information which he might condescend to bestow on me. The Court heard that. There was no call to order. And when I chose to rise I was allowed by the Court to reply; and having proved to the Court that I understood Greek and am not altogether ignorant of English—having proved that, I sit down.

"Dr. LEE—I think it would not be for edification to prolong this discussion. I beg to say that I adhere to my account of the word *liturgia*. I am quite aware of what Dr. Johnson has said, for I have looked into that profound Doctor; but there are people who know more about these things than Dr. Johnson knew, and I am quite sure that investigation will shew that what I have said is correct. Now, in conclusion, I have only to say that I repel with indignation the insinuations which I heard made to-day, and have heard before, that I have some insidious design in the so-called innovations. I deny that I have any design except to do my duty, to satisfy my congregation, and, according to my small influence and ability, to strengthen the Church, to prevent those divisive courses which will be its ruin if they go on as they have been doing. I may have taken an improper course in this matter—that you can judge of; but as to my motives, I beg to judge of them for myself, and to declare that such insinuations, as they are most unbecoming, so they are most untrue. (Dr. Lee sat down amidst applause from the audience.)

"Mr. TAIT, of Kirkliston, having put one or two questions as to points embraced in the report,

"Dr. AITON (Dolphinton) said he had a question to put to Dr. Lee, which would hit the nail on the head. It was this, 'Are you aware that individuals have been admitted to the table of the Lord's Supper who openly avow their disbelief of the divinity of our Lord?' (Loud cries of 'Oh! oh!')

"Mr. MACKENZIE (Lasswade)—Well, I think after that question we should have no more. (Hear hear, and cheers.)

"Dr. LEE—Moderator, that is a most extraordinary question. Of course the Court does not expect me to answer it. I may say, however, that it is an example of the foolish reports with which people sometimes suffer themselves to be abused.

"The Synod then adjourned till the evening."

The result of the discussion was, that the Synod affirmed the judgment of the Presbytery, and Dr. Lee appealed to the General Assembly.

On Tuesday, May 24th, Dr. Lee's case came before the General Assembly. Dr. Lee appeared for himself, and for the Synod there appeared Dr. Macfarlane, Dr. Grant, Mr. Tait, of Kirkliston, and Mr. Muir, of Dalmeny.

Dr. LEE, in a long and very able speech, supported his appeal on the ground that the innovations with which he was charged were either agreeable to the law or were

not forbidden by the law. He shewed that the acts of the Assembly against innovation were directed against the introduction of prelatial and popish ceremonies, and not against "such reasonable liberty within the law as himself and his congregation had seen it fit to take." He further contended that custom could never set aside the written law, and that although the order of worship in the Greyfriars' church was not that followed in common practice, it was as nearly as he could make it that laid down in the Directory for the Public Worship of God. Dr. Lee quoted several passages from Scripture to prove that kneeling is the most suitable attitude for prayer, and, in defence of the practice of standing to sing, he referred to the example of the Assembly itself. His address lasted two hours and was loudly applauded.

Mr. TAIT then addressed the Assembly in support of the decision of the Synod. He had no other objection to standing at singing than this, that he did not like to see variations unnecessarily introduced when it was desirable that uniformity should prevail in their congregations. He cherished the practice of standing at prayer because he believed it to be a reverent mode of worship, and because of that which was referred to in the admirable speech made in the Synod by his friend beside him (Mr. Muir), in which he shewed, by the writings of ancient men, that the practice of standing in prayer on the Lord's-day was assumed as befitting and right as the solemn recognition of the great day of redemption, through the resurrection of Jesus Christ. As to reading prayers from a book, he thought the practice was held to be inexpedient and to be avoided, as it restrained the liberty of prayer and tended to the producing and increasing of an unedifying ministry.

The Assembly adjourned at half-past five, to meet again at eight o'clock. At the evening meeting, Dr. GRANT spoke on the part of the Synod. He demurred to the principle that the Directory was their only rule and standard. There was consuetudinary as well as written law. Dr. Lee himself did not follow the Directory exclusively, but violated it in obedience to custom in many cases. Thus, did he pray, as directed in the Directory, to be preserved from a breach of the Solemn League and Covenant? Had he discontinued the practice of praying at funerals? Did he baptize children only in church? Did he solemnize marriage only there? Did he religiously abstain from food on fast days? Dr. Lee's Prayer-Book was a careful imitation of the Liturgy of the En-

lish Church, and, therefore, there could be no doubt he had admitted most serious innovations on the law and practice of the Church in public worship; and it was said that all the changes were introduced to conciliate Episcopalians. Dr. Grant, however, denied that they would have this effect; as for such men the venerable Liturgy of the Church of England would have charms which Dr. Lee would never be able to impart to his.—A long discussion followed, which lasted till half-past one in the morning, when the house divided upon two motions,—that of Dr. Bisset, the substance of which was that the General Assembly sustain the appeal, and recal the judgment of the Synod in so far as it seems to form, *simpliciter*, the judgment of the Presbytery of Edinburgh pronounced on the 26th April, 1859; but they enjoin Dr. Lee to discontinue the use of the book, and to conform in offering up prayer to the present practice of the Church;—and that of Dr. M'Pherson, which was “That the General Assembly, having heard parties, dismiss the appeal, and so far affirm the judgment of the Synod as to the findings, (1) that reading of forms of prayer is not in accordance with the Directory, and is contrary to the practice of the Church; (2) that whilst the order of public worship as laid down in the Directory is to begin with prayer, it has been the established usage in this Church to begin with praise; (3) that whilst the Directory prescribes nothing as to the postures of worshipers during the devotional exercises of praise and prayer, the practice of sitting during the former and standing during the latter has become the established practice.”

The former motion, that of Dr. Bisset, had 140 in its favour, against 110 for Dr. M'Pherson's, and was therefore carried by a majority of 30.

The result was received with loud and prolonged applause by the crowded audience in the galleries, which was echoed outside by those on the staircase and lobbies.

Dr. LEE said,—I beg to acquiesce in the judgment and crave extracts. According to my understanding of the judgment which has now been given, I shall certainly do my best to submit to it.

The decision of the Assembly was no doubt the wisest to which they could have come. Dr. Lee's congregation will now have the sanction of the Church for doing what they would most probably have continued to do without such sanction. The Assembly has interfered only where they can enforce their decision, and Dr. Lee will henceforth be compelled to lay his

book aside and trust to memory. That is the only change which will be made in the public worship of the congregation of the Old Greyfriars. The whole affair is interesting, as shewing how jealously Presbyterian discipline is guarded, and how willingly it is, for the most part, submitted to.

ENDOWED SCHOOLS.

The following is a Bill just brought into Parliament by Mr. Dillwyn, Sir Richard Bethell and Mr. Massey, “to amend the Law relating to Endowed Schools:”

Whereas it is expedient that some restrictions at present imposed by law upon the government and teaching of many Endowed schools and Educational Charities should be removed, and that the same should, unless otherwise intended by the founders thereof, be open to all subjects of the realm, without any distinction whatever: Be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

I. No Endowed School or Educational Charity shall be deemed to have been founded for the purpose of affording religious instruction according to the doctrines of the Church of England exclusively, unless from the language of the instrument founding or endowing the Charity it shall appear that such was the intention of the founder thereof.

II. This Act shall not be construed as extending to the Universities of Oxford, Cambridge or Durham, or to any College or Hall within the same, to the Colleges of Saint David's or Saint Bee's, or to any Grammar School expressly excepted out of the operation of the Act of the Third and Fourth Victoria, Chapter Seventy-seven.

III. This Act may be cited as “The Endowed Schools Act, 1859.”

FRANCE.—TERCENTENARY JUBILEE OF THE REFORMED CHURCHES.

The *Lien* of the last few weeks has been full of interesting details respecting this celebration, which took place simultaneously throughout France, and also in Geneva and the neighbourhood, on the 29th of May (see C. R. April last, p. 253).

It is three hundred years since the meeting of the first *synod* of the Reformed churches in France; and this tercentenary seems to have been observed with something of the spirit with which, in 1835, English Christians recalled the tercente-

nary of their Reformation in connection with the first complete edition of the English Bible, by Coverdale, 1535. In France they have given a more practically useful turn to the commemoration.

The "Jubilee Commission" had prepared an historical manual of the history of the Reformation in France down to the synod of 1559; had struck a commemorative medal, representing the synod on the one side and the open gospel on the other; and had resolved to recommend to the Reformed churches throughout the country a simultaneous collection, the proceeds of which should be divided between the "Biblical Society" and the "Society for Primary Instruction." The Biblical Society prepared a "Jubilee Bible" (in 4to, morocco binding) for church use, at a reduced price, as further commemorative of the commemoration.

The commemoration seems to have been thoroughly heartfelt and satisfactory. "The accounts which we receive (says *Le Lien*) from all quarters shew that this charming festival (cette belle fête) has surpassed every expectation. At Paris, the churches, long before the hour of service, were besieged by a crowd of worshipers attracted by the consistorial circular; and their space soon proved too limited. This multitude listened with rapt piety to the exhortations appropriate to the day. The recollections of the glorious past of our church, called up by the preachers, so effectually moved the feelings of all, that an abundant collection, the proceeds of which are destined to the Biblical Society and the Society for Primary Instruction, has shewn how the zeal of our ancestors still lives among us.

"From one end of the country to the other, the same thing has happened. In the churches of the north, at Lille, Roubaix and St. Aman's especially, more numerous audiences assembled than were ever before known. At Brest, where the pastors of Bretagne of various denominations assembled, the audience was deeply moved by M. Chabal's preaching. The festival was similarly celebrated at Toulon, though, through political circumstances which had taken away from the city a considerable number of Protestants and many members of the presbyteral council, the adhesion of that body had not been made known till after the publication of the final list.

"From the south we learn that, in spite of the unfavourable condition of the country population, who are just now absorbed in the silk-cultivation, numerous audiences met in the churches. It was the same in the north of France. The

Protestants of the consistory of Meaux assembled at head-quarters, where they were warmly impressed by the preaching of Messrs. Rognon and Costel; each parish further reserving itself a celebration in its own church.

"Pastor Pasquet, of Fernex, writes to express his warm thanks to the consistory of the Genevan church for the part it has taken in the Jubilee in his church.

"Strangers have shewn the most lively sympathy in our festival.

"The sympathy of foreign churches has been won towards us, not only in Europe, but even beyond the ocean. The *Western Episcopalian* of Cincinnati, Ohio, had given very exact details of our Jubilee, and appealed to all the American Protestants to unite their prayers with ours that day. The French Protestant will certainly feel touched with a mark of sympathy from so far off."—*Le Lien*, 4, 11, 18 *Juin*.

THE GENERAL BAPTIST MEETINGS.

The *General Baptist Assembly*, which originated during the Protectorate of Cromwell (A. D. 1656), met on Whit-Tuesday, the 14th June, at its usual place of meeting, the General Baptist chapel in Worship Street, London. The proceedings occupied the whole day; the Assembly (which is in fact a synod of the General Baptist churches of "the old connection") holding its session before and after the public service at eleven o'clock; and the evening being occupied by a public meeting, at which others beside Baptists are invited to take part. The public service was introduced by Mr. J. B. Lloyd and Rev. John Hill, of Chichester, and an excellent sermon preached, from Mark xii. 37, by the Rev. J. Marten, of Saffron Walden.

The attendance at the Assembly (which consists of the messengers or ministers of the body at large, of the elders or ministers of churches, and of representatives chosen by the several churches) was about the average of latter years, though far below what it was once. But the spirit of the meeting was very good. The letters of the churches did not exhibit any very marked features, except those from Luton, Trowbridge and Worship Street. The chapel at Luton has been repaired, and efforts are making to collect money to defray the cost; the congregation at Trowbridge are making efforts to liquidate the remaining debt on their beautiful new chapel; and that at Worship Street are seeking to raise money to build a school-room.

Many members were reported as having joined the several churches by baptism; and three Unitarian ministers (Messrs.

Quinn, Read and Solly) had been baptized during the past year. Mr. J. B. Lloyd, of Manchester New College, was reported as about to settle as a General Baptist minister at Moreton Hampstead; and a resolution of esteem and sympathy for him was passed, as also was one expressive of satisfaction at the baptism of the three ministers.

A resolution was also passed expressing sorrow for the horrors of the war in Italy, and the hope of the Assembly that England would observe neutrality, and seek the restoration of peace and the extension of liberty.

The evening meeting was very animated and interesting; the speakers were the Revds. T. B. W. Briggs (the Chairman), Dr. Harrison, Iden Payne, C. Corkran, J. L. Short, C. P. Valentine, T. Rix and Mr. B. Igglesden. Between the speeches, suitable hymns or parts of hymns were sung.

Mr. Igglesden was Chairman of the Assembly, and Messrs. Hawkins and Valentine moderators. The churches which had elders or representatives present were Bessel's Green, Chichester, Deal, Dover, Horsham; Dockhead, Mill Yard and Worship Street, London; Portsmouth, Saffron Walden and Trowbridge; and among the ministers present in the Assembly were the Revds. W. H. Black, John Briggs, John A. Briggs, T. B. W. Briggs, T. Foster, John Hill, H. E. Howse, John Marten, J. C. Means, I. Payne, P. Pizey, T. Rix, Dr. Sadler and C. P. Valentine.

The annual meeting of the *General Baptist Juvenile Fund* was held the evening before the Assembly, and was attended by about thirty persons, the usual number. After tea, the chair was taken by the Rev. T. B. W. Briggs, of Dover. The business consisted of receiving the amounts collected and making the several grants to churches and schools. The meeting was exceedingly harmonious and pleasant. The Society maintains its position, and, if supported as it ought to be, would be enabled to do much more good. As it is, in the two-and-thirty years of its existence, it has collected and distributed in the support of churches, schools, &c., several hundred pounds.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The thirty-fourth anniversary of this important Society was celebrated at Hackney on Wednesday, June 15. A brilliant summer's day favoured the purposes of the gathering, and the attendance was unusually large. Long before the hour appointed

for the religious service, friends from many parts of the country began to assemble in and around the Unitarian church at Hackney. The new structure and its carefully-kept burial-ground, with its flourishing shrubs and flowers, appeared to attract considerable attention. The communion-table was adorned with flowers. Every part of the church was filled. The attendance of ministers was unusually great. Our limited space prevents our giving the names of the friends who were present. An interesting devotional service was impressively given by Rev. J. Pantton Ham. The sermon, preached by Rev. Thomas Hincks, was listened to with the deepest attention.

The preacher took as his text 2 Cor. iv. 4, "Christ, who is the image of God." He commenced by quoting the remark of the Rev. F. W. Robertson, that "the doctrine of the Trinity is the sum of all the knowledge of God which has yet been gained by man." When thoughtful, spiritual men assure us that this dogma is the very strength of their souls, that it removes their difficulties and supplies their deepest wants, we may marvel, but we are also bound to look into it more closely, and see what it is that endears it to them and makes it thus powerful. We may not shut ourselves up within the narrow circle of one dogmatic party, or shrink from admitting that some fragments of divine truth may have escaped us, and fallen to the share of those from whom we differ. Truth, like God, is manifold, though one. It cannot be fully represented in a single man or a single party. Amongst the hostile sections into which the Christian church is divided, we must beware of supposing that any one has the whole truth and has nothing to learn from others.

What is the just rule for dealing with the opinions from which we dissent? We must first seek the portion of the divine truth which there surely is in them, if they have won the faith and love of many hearts; we must seek to know what it is that has gained for them so much of human loyalty, and we shall then be prepared to do them justice; we shall condemn with the discrimination of the judge, and not with the fury of the partizan. Controversy conducted in this spirit will bring to light the links of sympathy as well as the causes of schism, and tend to secure that unity amidst diversity which it is the true aim of the church to realize.

The truest and most effectual method of destroying error is not that of the hot sectarian. We would confute the dogma of the Trinity. We must understand, first of all, that there is a truth in it,—a deep and sacred truth. If we can only

revel it, we may not hope to convince the thoughtful Trinitarian. He will see that we do not comprehend it, and our argument and invective will fall powerless around him. The first step towards a confutation of the Trinity is to grasp the truth which there is in it; and the second is to shew that this truth has no *essential connection* with the metaphysics of the creed, with the scholastic doctrine of the three Persons; that it connects itself naturally with a simpler theology; that we, as Unitarians, are in possession of all the spiritual elements which alone have made the doctrine dear and precious to the heart of man. The truth, then, which there is in the Trinity is briefly this,—that though the Infinite God is indeed simply one, He is known to us through certain fixed relationships which He bears to us; that He is not the stern necessity of paganism, or the mere vague abstraction of philosophy, but, in his very nature, the Father, Redeemer and Sanctifier of man. The mere subtleties of the creed give no comfort to the soul. The thing which it concerns us to know is this, that in heaven there is a Father (not a mere equivalent for Law), that in heaven there is a Redeemer, that in heaven there is a Sanctifier, and that these are all united in the God whom we worship. This is the Christian doctrine.

The preacher then proceeded to shew that all the vital truth which there is in the Trinity is contained in the Unitarian doctrine of *the Father, as seen in Christ*; that the connection between the truth which the soul craves and the scholastic theology is merely arbitrary and artificial. We have all the deeper meaning, all the diviner elements, all the sustaining truth, which is said to be involved in the doctrine of the Trinity, without the contradiction, the scholastic puzzle, the unscriptural phrase, the heart-baffling mystery.

We must bring out more clearly and completely all the elements of our faith, and shew its applicability to the deepest wants of the soul. This is the true way to destroy the theological husk which now obscures the truth to multitudes. We must aim at a more comprehensive and positive expression of the truth we hold, and endeavour to get rid of the negative character imposed on our theology by the circumstances of our past history, to develop its deeper meanings, and bring to light those aspects of it which in the reaction from orthodoxy have been too much neglected. In the recoil from error, much sterling truth is commonly abandoned. We do not look for a full and balanced expression of the truth as the result of a

theological contest or a controversial era. The sympathies of the heart must be restricted in greater or less degree by the pressure of sectarian claims; and while engaged in earnest conflict with specific errors, the mind is little likely to apprehend the full significance and the manifold relations of the contrasted truth.

After illustrating these remarks by a reference to the history of Protestantism, the preacher continued:—Modern Unitarianism was in its origin a protest. It was the negation of theological error. Its system of doctrine was developed beneath the sharp stimulus of controversy, and its entire character has been affected by these circumstances of its history. It has presented certain capital truths with singular clearness and force, but it has presented them too exclusively under their logical and controversial aspects. In our dread of orthodoxy, we have impoverished our own theology. Its points of direct antagonism are strongly put, but elements of great power and beauty we have left well-nigh undeveloped, thus limiting the range of its influence, and driving many hearts to orthodoxy in quest of nutriment that they could not find with us.

We must admit that there has been a phase of Unitarianism which would almost justify the hostile criticism of our theological opponents. Forced by its position into the controversial attitude, it became for a while a mere antagonism. “I honour,” said the preacher, “with my whole soul the men who dared to speak the unpopular word, and to raise the solitary standard for truth against the world; and I pray that their heroic spirit may never fail us when God calls us to such a service as was theirs.” But however needful their work, they originated no powerful *religious* movement, for they presented as the flower of their wisdom a merely philosophic faith, emptied of all sentiment and passion,—a faith which, in passing through the alembic of modern controversy, had lost the old distinctive Christian colouring; and which, while it removed some intellectual difficulties, alienated many of the deepest feelings and disappointed the heart. Even our great doctrine respecting God suffered in the polemic strife. We became too commonly the champions of an arithmetical rather than a moral and spiritual Unity in the Divine Nature.

The preacher then proceeded to exhibit the real and vital import of our doctrine respecting God’s Unity,—that which makes it of such unspeakable value and comfort to the heart,—that He is indeed one in spirit; a simple and perfect Unity of love and holiness, within the sphere of whose

nature there is not a discord or a point of darkness; a glorious spiritual Unity, of which the soul of Christ is the one sufficient image and symbol. Trinitarianism has broken up the *moral* unity, and introduced controversy and jarring powers within the divine realm. It has suggested perplexing doubts as to the interior relations of the Divine Nature, and virtually divided the soul's allegiance.

But the portion of our theology that has suffered most from the strong reaction against orthodoxy is that which relates to the Son of God. We have been driven into a baldness and poverty of statement respecting him which does no justice to our essential views, which is certainly not scriptural, and which is repellant to a large class of minds. There is a holy and beautiful *sentiment* that connects itself naturally with Christ, and which is not without its important relations to the spiritual life, which we may not discard. Orthodoxy has no exclusive property in it. It belongs equally to us. We have to do not only with the *doctrine*, but also with the *person* of the Saviour; and surely some of our deepest feelings and holiest affections should gather around him of whom it can be said, that

"He the path of death hath trod,
And humbly kissed affliction's rod,
To lead our stricken souls to God."

We want more of the spirit of Charles Wesley's glorious hymns, without their dogmatic error.

We must more clearly exhibit "Christ, the image of God," as the centre of our theology; we must connect our spiritual life more closely with him, who was "one with the Father;" we must endeavour to realize in larger measure the experience of St. Paul,—“The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.”

The strength of our Unitarianism lies to a great extent in its doctrine respecting Christ, presenting him not merely as a prophet who wrought miracles, but as the manifestation of the life of God in humanity. It is not a mere philosophic belief in one God. Its special distinction is, that it makes *Christ* its only guide to the Father, that it permits no speculation or philosophy to interpose and prevent us from beholding the light of the divine glory, pure and undimmed, “in the face of Jesus Christ;” that it seeks and finds the Father not in creeds of human origin, not in the cloudy metaphysics of the schools, not in the disquisitions of sectarian theologians, but alone in him who

is “the way, the truth and the life.” And the best cure for infidelity is the substitution of the religion that is faith in a living person, whose truth is to be found in a real divine life, whose vital essence consists in communion with God through the spirit of his Son, for mere creed-religions, religions of speculation, of hard dogma, of rigid definitions. And such in its essential nature is our Unitarianism.

“I believe,” said the preacher in conclusion, “that a distinctive work is opening before us, that God is giving us the opportunity of rendering most needful service in supplying some of the religious wants of this time. May we be equal to it! We have truths in our keeping which the world wants. Let us endeavour to understand them more fully ourselves, and to exhibit their spiritual power more conspicuously in our lives. Let us clear our theology from the reproach of being merely negative and rationalistic, and bring out more thoroughly the rich and fruitful elements of divine truth that are in it, and prove that it has in it the nutriment of an earnest and manifold religious life. Let us seek to confute the errors of the orthodox creed by shewing that all its best truth is ours, and connects itself immediately with our simple and rational formulas. Let us endeavour to reclaim the unbelief of our time by offering it, what a predecessor in my office of to-day has happily characterized as our ‘strong Christian realism,’ in place of the dogmas, and the nice distinctions, and the perplexing metaphysics of the creeds,—the *religion of words*. Above all, let us understand and feel that we *have* a work to do in God's service, and as opportunity and power are given, in simple faith and devotedness to Him, let us do it ‘with our might!’”

The sermon closed with a special appeal in behalf of the Association. The appeal was answered by a collection of above £34. The psalmody and the chanting were given with much force, precision and beauty,—the admirable volunteer choir of the church being conducted by Mrs. Hale.

At the close of the religious service, after a short pause given to the recognition of old friends brought together from distant homes by this religious celebration, the chair was taken in front of the communion-table by Mr. Alderman Lawrence, who was surrounded by Mr. George Long, Rev. John Kenrick, Rev. Samuel Bache, Rev. John Gordon, Rev. Thomas Madge, Rev. J. L. Short, Mr. James Heywood, Mr. J. C. Lawrence, Mr. Alfred Lawrence and many other zealous friends of the Uni-

tarian cause. During the business which followed, the larger part of the congregation remained and appeared to take a lively interest in all that passed. The report was read by Rev. R. Brook Aspland, who, on the lamentable death of Rev. Edward Tagart, had been appointed Secretary by the Committee. It occupied more than an hour in reading, although some portions of it were omitted. The foreign intelligence, from India, Australia and Canada, was listened to with evident pleasure. No part of the report however excited deeper interest than Mr. Steinthal's account of the mission from which he had but a few hours before returned, a visit to the churches and colleges of the Transylvanian and Hungarian Unitarians, undertaken at the request of the Committee to complete the information of which they had been so unfortunately deprived by the death of Mr. Tagart. The interest naturally attaching to Mr. Steinthal's account of the Hungarian brethren was increased by the presence of two of that body, men of high intelligence and culture, Mr. Ferentz and Mr. Buzogany, who, as Professors of the College of Clausenburg, will be able to infuse some of their own fine spirit into the future ministers of this interesting branch of the Unitarian church. We do not give any portion of Mr. Steinthal's report, as we are enabled to promise our readers from his pen a fuller and more deliberately prepared account of his journey, which will, we hope, appear in the next No. of the *Christian Reformer*. The extracts we are able to give from the Committee's report are selected from the home portion. Perhaps we may be able to give other extracts in our next No.

"It is not necessary for your Committee to dwell upon the painfulness of the shock which Mr. Tagart's death occasioned to the whole Unitarian community, both at home and abroad. It was every where felt that a heavy blow had fallen upon us, and that it needed all the influences and comforts of our holy faith to sustain us in this bereavement to our church. To him whom, in His mysterious counsels, God had seen fit to remove, the circumstances of his last days and labours were eminently honourable. If it confer honour on the soldier to die bravely in the field, it is a noble thing for the Christian minister to die in the performance of the duties of his calling, and especially to spend his last strength and utter his last breath in the promotion among the nations of that religion which seeks *Glory to God in the highest, peace on earth, and goodwill to man*. Mr. Tagart's name is enrolled in the annals of the Transylvanian as well as

of the English Unitarian church, as a man devoted through life to its interests and faithful to his purpose even to the very hour of his death."

"During the last twelve months, some long-trying and honoured friends of the Unitarian cause have been removed, by whose departure the Association loses some pecuniary support, but has still greater reason to deplore the loss of their counsel, sympathy and moral influence. The Committee would especially mention amongst deceased friends, Mr. William Paget, of Loughborough; Rev. David Davison, formerly minister of Jewin-Street chapel, and for a long series of years a judicious administrator of many important religious and educational trusts; also the Rev. James Whitehead, who occupied and faithfully discharged the duties of his station as a country minister, and, as the Secretary of an important provincial institution, the Widows' Fund of Lancashire and Cheshire, was able to render valuable services to the cause of liberal Nonconformity in that part of England. The Association has, in addition to these and other losses, to lament the removal of the two oldest supporters of the Association, friends and supporters more than half a century ago of the parent institution, the Unitarian Fund. So long as virtue and learning are valued, the names of Charles Wellbeloved and William Turner will be honoured, at least by the Unitarians of England. Both were characterized by warm benevolence and enlightened zeal for education in times when education required able and fearless advocacy. Both were especial friends of religious education, without the fetter or the snare of a doctrinal test; and to Mr. Wellbeloved the Unitarians of England are indebted for the conduct of an institution which, under his able and learned guidance, produced for nearly forty years a succession of well-instructed ministers of the gospel; and to him all Unitarians throughout the world who speak or read the English tongue, are indebted for his translation of the greater part of the books of the Old Testament. However we may deplore the departure in one year of so many good and able men, we may be permitted to indulge the hope that their influence, stamped on the minds and characters of those who received their instructions and beheld their example, will live and yet produce the richest fruits of truth and godliness."

"The Committee have to report the completion of a second volume of the 'Unitarian Pulpit,' which has continued to receive a fair and it is believed not unremunerative amount of support from the public. The Committee see some advan-

tages in works of this kind periodically published, and hope hereafter to be enabled, with the assistance of the more learned and able advocates of our faith, to issue a small series of tracts in explanation and defence of the simple truths of the gospel of Jesus Christ. To those ministers who have by the contribution of sermons enabled the Committee for two years to issue the Unitarian Pulpit, the thanks of the Association are manifestly due."

"Many of the congregations and ministers of Lancashire and Cheshire are now taking steps to form an Association, or, independently of such Association, to carry out local plans for missionary enterprise. The great numbers and the increased intelligence of the people in our manufacturing towns and villages ought to stimulate Christian and Unitarian enterprise of this kind. The growth and consolidation of congregations meeting for the worship of one God the Father at Mossley and Heywood, in the county of Lancaster, and at Mottram, in the county of Chester, and at various other places in Yorkshire and Derbyshire, under the direction of and with the zealous personal help of Rev. Brooke Herford, of Sheffield, and Rev. Goodwyn Barmby, of Wakefield, are satisfactory indications that the fields are beginning to be white unto the harvest, and that it is time for faithful men to sharpen their sickles and gird themselves for the important labour. There is no reason for doubting that the work will be most efficiently done by local agencies and through district societies. *The British and Foreign Unitarian Association* can therefore only feel satisfaction when they learn, as they now do, that in many places their Unitarian friends propose to organize local societies and agencies for the diffusion of Unitarian Christianity. The immediate effect here and there may be the loss of strength to the Parent Society, but the final effect will probably be of a different kind. The more numerous and active provincial societies become, the more work they will find for a central Institution like ours to do. They will want books, tracts, means of information, increased grants here and there, the occasional services of accomplished missionaries. Help in these and many other forms the British and Foreign Unitarian Association ought to be willing and *able* to give to all its affiliated provincial institutions. Experienced and active labourers, such as are going forth into the field, can best tell us what kind of books and tracts they need, and in what shape our help will produce the best results. The conductors of the Unitarian Association have always desired to give to

its undertakings a national, not a metropolitan character. If it have been limited in its efforts, the limits have been chiefly occasioned by the want of sympathy and substantial aid in many parts of the country. An examination of the subscription list will disclose the fact that there are many Unitarian congregations which subscribe nothing to our funds, and there are some wealthy and powerful congregations in which the contributions are scanty and utterly inadequate to our wants and their means. To the immediate restoration of the subscription list it is hoped that the attention of the Committee to be this day appointed will be turned. With adequate means at their disposal, they will find many desirable but hitherto imperfectly executed plans. The Book depositary needs to be furnished afresh with popular expositions of scripture, and stirring tracts, making their appeal to the religious conscience and the common sense of the people. There is, as the partial success of the Unitarian Pulpit (now completed in two volumes) shews, a want which the Association may supply, of periodical utterances of both doctrinal and moral teaching. But the proper fulfilment of such a plan would require the outlay of a capital far exceeding anything hitherto supplied to the Association by the Unitarian public. On this interesting subject an important appeal has recently been made by the Eastern Unitarian Association. In a valuable official letter from Rev. David Davis, of Norwich, the Committee are requested to issue a new series of tracts, setting forth Unitarian truth in a manner both to satisfy the intellect and influence the heart. He suggests that there is need of a monthly or other periodical series of tracts, including some of the best publications of the American Societies, prepared by various writers and confined to no particular section of the Unitarian body. It is the belief of your Committee that there is ample room for such a plan, and that if our best writers, both laymen and divines, would all concur in the attempt to carry it out, it would be followed by fair success."

The new work just issued by the Association, the first volume of the "Revised Translation of the Old Testament," was exhibited and handed about when that part of the report relating to it was read. Its typography and general appearance were warmly praised.

In the absence of the Treasurer, the statement of accounts for the year 1858 was read by Mr. J. E. Clennell. The subscriptions and donations amounted to £527; dividends, £86; collection at anniversary,

1858, £29; sale of books, including Vol. I. of the Unitarian Pulpit, £125. The expenditure had been about £720. Notwithstanding a very liberal subscription made by the Committee and their friends, which covered the chief part of the money embezzled by the late paid officer of the Association, it was at the last, owing to frauds but recently discovered, necessary to put down in the accounts a deficiency of about £90. The accounts had been with great labour prepared by Mr. Clennell, Mr. E. J. Nettlefold and Mr. Alfred Lawrence, three members of the Committee. Under the peculiar circumstances, the attestation of the Auditors was not asked.

The adoption of the report, moved by Rev. John Gordon, was affirmed by an unanimous vote, both the mover of the resolution and the Chairman expressing the opinion that the report was one particularly interesting and important.

To the great merits of the preacher and of the sermon, a tribute, hearty but discriminating, was paid by Rev. Thomas Madge and Mr. George Long. In acknowledging it, Mr. Hincks expressed his increasing interest and confidence in the Association.—To the hands of Rev. Samuel Bache was confided by the Committee the task of characterizing the more eminent friends who during the past year had been summoned to their reward. We need not say that he fulfilled the painful task with great feeling, propriety and power. For the resolution adopted by the meeting, we must refer our readers to our advertising pages.—Rev. T. L. Marshall then moved the alterations in the law and constitution of the Association which had been recommended by the Committee. The object of the proposed change is to enlarge the Committee and to let in a large amount of provincial representation. This is effected by the annual election of a President, a number of Vice-presidents and Home and Foreign Correspondents, to all of whom a seat at the Committee is open. The intended change seemed to procure general favour, and was confirmed without a note of objection from any quarter. The first President elected under the new law is Mr. Charles Paget, M.P. The Vice-presidents include many honoured names, such as Mr. R. N. Philips, Mr. Beale, M.P., Mr. W. R. Wood, Mr. James Heywood, Mr. W. P. Price, M.P., Mr. R. K. Lumb, Mr. Lombe Taylor, Mr. H. A. Palmer; and among the Correspondents were Rev. John Kenrick, Rev. J. J. Tayler, Rev. Henry Ierson, Rev. Samuel Bache, Rev. John Gordon, Rev. W. Gaskell, Rev. Dr. Beard, Rev. Charles Beard, Rev. J. L. Short and many others.

The Committee appointed contained one or two new names, viz., Rev. J. Panton Ham and Mr. James Heywood. In addition to the Secretaries hitherto acting, a Financial Secretary was found in Mr. J. E. Clennell, to whose zealous labours the Unitarian public are already indebted for valuable service. The appointment of the Committee was preceded by a resolution, proposed by Mr. J. C. Lawrence, in which a fitting tribute was paid to the gentlemen who had carried the Association during the past year through its anxieties and difficulties. The assurance given in that resolution to the officers that they possess "the confidence and sympathy of the members of the Association," would be a gratifying reward to them for their labours. The anniversary meetings of the Association have sometimes called out so much difference of opinion and sentiment, that the unanimity which characterized the proceedings on this occasion was, considering the complexion of the meeting, in which all the sections of the Unitarian body were fully represented, as remarkable as gratifying.

From the church, the main body of the meeting adjourned, soon after four o'clock, to the Manor Rooms. Here nearly 300 ladies and gentlemen were assembled; and as the number greatly exceeded the original estimate and preparation, the kindness and activity of the stewards were taxed to the utmost to secure for the late comers the desired accommodation. By placing and furnishing a table in an ante-room, all were at length provided. Nothing could surpass the hospitable care of the stewards. The tables were decorated in a manner pleasing to two senses with flowering plants. The chair was again taken and its duties very ably performed by Mr. Alderman Lawrence. Of the many able and interesting speeches spoken on the occasion we must not attempt any report. Very full and generally accurate reports of this and all the other meetings have appeared in the columns of the *Inquirer*. The presence of Rev. W. H. Channing and of his countryman, Rev. Samuel F. Clarke, of Ware, Massachusetts, and his lady; also of the two Hungarian Professors; also of Mr. Hodgson Pratt and Captain Chase, both recently filling important stations, the former in the civil and the latter in the military service of our Indian empire, pleasantly reminded the visitors of the foreign branch of the Society's contemplated operations. The sentiments which called up the several speakers were—1. "Health to the Queen! Honour to her Person and stability to her Throne! As she is an example to her subjects of the

personal virtues, may she be an example to the Sovereigns of the world and teach them the blessings of Constitutional Government!" 2. "Our Representatives in Parliament. May they be the watchful guardians of our national welfare! May they seek to promote Peace, and to secure the blessings of Civil and Religious Liberty all the world over!" 3. "A cordial welcome this day to Rev. Samuel F. Clarke, of Massachusetts;—a renewed welcome to the Rev. W. Henry Channing. May peace and amity ever prevail amongst the subjects of the freest Monarchy and the citizens of the greatest Republic in the world!" 4. "May the Unitarian Church continue to be, as from the first it has been, foremost in promoting the faithful translation of Holy Scripture!" 5. "The Unitarian Church in Hungary, and our cordial welcome this day to the two members of that Church now present with us, Mr. Ferentz and Mr. Buzogani! May they be the means of strengthening the bonds of sympathy and love which, irrespective of seas and mountains and government and race, unite all the worshippers of a common Father in Heaven!" 6. "Long-continued peace and tranquillity to India! May the consolidation of British rule in Asia give new opportunities for Christian Missions, and may the Christianity taught and received in India be the unadulterated Gospel of Jesus Christ." 7. "Prosperity to all Institutions in every land for the training of Ministers of Religion, which combine freedom and learning with piety and charity! Success to every Teacher who tempers a fervent faith by a perfect love of truth!" 8. "Our Unitarian Churches in and around the Metropolis. May they, by the combined influences of Christian truth and Christian work, become centres of moral and spiritual life!" 9. "Our Unitarian Churches in the Provinces. May our Ministers teach with fidelity and power, and the people become living arguments for our faith by their purity of character and enlightened benevolence!" 10. "The Unitarian Churches of Scotland and Ireland. May they, by faithfully teaching and illustrating Unitarian doctrine, be the means of upholding God's mercifulness and man's right of access to his Maker without the mediation of the Priest!" 11. "Success to the British and Foreign Unitarian Association! May it be more and more the bond of union among the lovers of truth and religious freedom in Great Britain and Ireland, and may the time come when they may have the will and the power to help in diffusing pure Christianity, not only in every land where the English tongue is spoken, but wherever truth needs

an ally and religious liberty a defender!" The speakers, in addition to the Chairman, were Mr. James Heywood, Rev. Thomas Hincks, Rev. S. F. Clarke, Rev. Wm. H. Channing, Rev. John Kenrick, Rev. S. A. Steintal, Mr. Ferentz, Mr. Buzogany, Mr. Hodgson Pratt, Rev. Henry Ierson, Rev. J. Panton Ham, Rev. Thos. Madge, Rev. W. H. Crosskey and Rev. R. Brook Aspland. It was nearly nine o'clock before the Chairman was enabled to bring the proceedings of this remarkably successful meeting to a close. The whole would have greatly astonished and chagrined those who find pleasure in reporting that the Unitarians of England are a moribund and all but extinct sect. May the hearty zeal and unanimity of this anniversary diffuse its influence through the year, and give energy and success to the future operations of the officers of the Association!

SUNDAY-SCHOOL ASSOCIATION.

The twenty-fifth annual meeting of this useful and interesting Society was held at Radley's Hotel on the morning of Thursday, June 16, 1859. Although the proceedings began with a breakfast at the early hour of half-past eight, there was a very large assembly of ladies and gentlemen, the largest room in the Hotel being completely filled. Among the visitors were Mr. James Heywood, Rev. W. H. Channing, Rev. John Gordon, Rev. T. Hincks, Rev. S. A. Steintal, Rev. J. L. Short, &c. &c. There were also two gentlemen present who appeared as deputations of other congenial Societies, viz., Mr. Jeffery Worthington, who represented the Manchester Sunday-School Association, and Rev. Hugh Moore, M.A., of Newtonards, the representative of the Northern Sunday-School Association of Ireland. The chair was taken, and we need not say how ably filled, by Rev. James Martineau. In a speech, earnest and from first to last practical, Mr. Martineau dwelt, in accordance with the wishes of the Committee, on three topics:—1, importance of providing better books; 2, a closer connection between the church and the school; 3, better school buildings. The Committee's report, read by Mr. Wade, was an able and interesting document, which we regret not to be able to give in extenso. After alluding to the formation of the Society, which that day was a quarter of a century old, it stated that its work was only in its infancy, and could not be regarded as completed till every church had its Sunday-school, and every Sunday-school is recognized as the younger branch of some church, until the literature best adapted to the wants of the school is adequately supplied, and the ac-

commodation best fitted for school purposes is obtained for them. A genial tribute was then paid to the memory of Theophilus Lindsey, who is pointed out by Mrs. Cappe in her Autobiography as one of the earliest founders of a Sunday-school. This was during his life as a parish minister at Catterick.* Inasmuch as Mr. Lindsey's efforts were to keep the school in harmonious action with the church, they might be regarded as identical with one of the tasks of the Association, viz., to make the Sunday-school a preparation for the kingdom of God, through the church of Christ. The Committee then remark on the urgent want of good class-books. They had searched among the publications of other Societies for safe and acceptable class-books, but with little satisfactory result. They speak favourably, however, of some of the publications of the Sunday-School and Christian Knowledge Societies, which are useful guides and helps to teachers. An application to the Manchester Publishing Association had elicited the satisfactory statement that they intend to continue the excellent series of works they had begun, and were intending to republish "Little Walter." To endeavour to supply the want of good class-books, a Committee of gentlemen in London had, with the invaluable help of Rev. J. J. Tayler, been formed, under whose direction it was hoped that a series of useful class-books might be published. Another urgent want of the Sunday-schools is better building accommodation. The building best adapted to school purposes would be one in which a suite of class-rooms for the convenience of teaching should surround one large room which might be used for a religious service or a collective address. After some remarks on the necessity of cordially united action on the part of ministers and Sunday-school teachers, the report proceeds to observe—"It is a source of no little gratification to know that in London the Sunday-school

movement has received a fresh impetus during the year, and that instead of our largest chapels being altogether without influence of this kind, every chapel, it is hoped, will now shortly have its Sunday-school, and through it become a new centre of religious life to the neighbourhood in which it is placed. Essex Street has been the first during the year to lead the way, and in the school just opened there the Committee recognized a just tribute to one of the first pioneers, if not the actual founder, of Sunday-schools and the first minister of the chapel."—According to the returns received this year from upwards of 150 schools, there are about 18,903 children in the books of the schools returned, and about 3,058 teachers. These numbers shew an increase of 710 scholars and 61 teachers. The Committee report that they are willing to allow a discount of 50 per cent. on purchases of the publications of the late Christian Tract Society when the purchases amount to £5 and upwards. Of the books published by the Association, that which has been in greatest demand has been the "Elder Scholar's Class Book." There has also been a good demand for the "Sunday-School Reader." The sales of the publications exceeded those of last year by £40. The subscriptions have also increased, and the total income amounted to £210.

The speeches made in the course of the morning were very interesting, but we have no space for them. The speakers were Rev. J. J. Tayler, Mr. H. Enfield, Rev. W. H. Channing, Rev. S. A. Steinthal, Rev. W. H. Crosskey, Rev. Thomas Hincks, Rev. J. L. Short, Mr. James Heywood, Mr. Jeffery Worthington, Mr. J. C. Lawrence, and Mr. I. M. Wade.

LONDON DISTRICT UNITARIAN SOCIETY.

The ninth anniversary was held on the evening of Thursday, June 16, at Radley's Hotel. There was a large attendance of members and friends. The chair was very ably filled by the President, Mr. James Yates, who was supported by a long list of speakers, amongst whom we may specify Rev. W. H. Channing and Rev. J. Panton Ham. Much was said on the subject of sectarianism; but the sectarianism which some appeared to advocate, when explained, seemed only another path to the anti-sectarianism which others professed to prefer. We cannot give a detailed account of the meeting, but devote what space we can spare to an abstract of the Committee's report, a very satisfactory document, read by Mr. J. C. Lawrence.

With the view of shewing the aim and

* At a later period of the meeting this statement was called in question by the Chairman, who, while willing to honour Mr. Lindsey as a faithful labourer as a catechist of the children of his parish, was disposed to follow the common tradition which assigned the origination of the Sunday school to Mr. Raikes, of Gloucester. In a note added to the report as prepared for the press, the Committee justify their statement, and, while admitting that Mr. Raikes was the first to bring Sunday-schools prominently into note, they plead that the growth of the Sunday-school idea developed itself gradually long before Mr. Raikes's time.

spirit of the Society, the wants it was intended to meet, and the steps which had been taken for that purpose since its establishment, a paper was prepared soon after the Committee came into office, and extensively circulated amongst the Unitarians of the Metropolis. A short extract from this circular, referring to the operations of the Society during the eight years of its existence, may perhaps not be without interest.

"Twenty-eight social meetings have been held, at which various interesting questions have been discussed; the attendance on nearly every occasion has been numerous; and many persons have testified to the encouragement they have received at these meetings. Cheered by friendly sympathy, they have returned to their various spheres of labour resolved to persevere in their work with greater earnestness and zeal.

"One hundred and fifty-six week-evening and twenty Sunday-evening lectures have been delivered in various parts of London, and the Committee are of opinion that had sufficient funds enabled them to follow up some of the courses of lectures by regular services, congregations might have been established in localities where at present there is no Unitarian place of worship. Several persons who attended the lectures have since taken sittings in Unitarian chapels.

"More than 20,000 tracts have been distributed; classes for religious instruction have been held; a theological library has been established, the books, of which there is an excellent collection, being lent free of charge.

"A bookseller's shop has been opened at 178, Strand, and from the reports of the Unitarian Association it appears that since the formation of the District Society their sales have increased more than 150 per cent.

"A week-evening school was maintained by the Society at Islington for about two years, and the Committee are satisfied that an ample field of usefulness is open to all who may be willing to labour in that locality."

Several other instrumentalities were referred to in the circular, but the above extracts will sufficiently indicate the nature of the operations of the Society.

The thirtieth social meeting, held in November last year, was presided over by the Rev. R. Brook Aspland, and the subject for conversation, "Does the Pulpit in Unitarian Congregations exercise its legitimate influence?" attracted considerable attention. The interest in the discussion was not confined to our own denomination

nor even to this country. A well-known orthodox newspaper referred to it in no unfriendly spirit, and in a leading article commended the tone of the discussion and criticised the remarks of the various speakers. Some of the newspapers in America also noticed it, if not in a friendly at least in an impartial manner.

At the social meeting in February last, the Rev. John James Tayler occupied the chair, when the subject of the improvement of Sunday-schools was discussed. It is gratifying to find the value and importance of Sunday-schools becoming generally recognized, and that in a short time all our chapels in London will have schools connected with them.

A course of doctrinal lectures at Islington has proved successful, the room having been completely filled with an attentive audience.

Several friends in the neighbourhood thinking the opportunity favourable for establishing an evening congregation, engaged the room for three months, during which period regular evening services were conducted by the Rev. Henry Ierson. The room was inconveniently crowded, many persons being unable to obtain admission, and on this account it has been considered necessary to discontinue the services during the summer months. Several friends are endeavouring to obtain a more commodious room in which they may resume the services in the autumn.

The attention of the Committee has been directed to a more systematic distribution of tracts, and arrangements have been made with a tract distributor formerly connected with the orthodox as a scripture reader, but whose views have undergone a change and whose testimonials as to character were satisfactory.

The tracts have been distributed in the neighbourhood of the various Unitarian chapels, and especially of those where regular evening service is held, and directions have been given that care should be taken to place the tracts in the hands of those persons who are likely to read and study their contents.

The Committee of the Unitarian Association have readily acceded to the request for a supply of tracts for distribution, and, on behalf of the District Society, this Committee tender their thanks for the liberality shewn them.

Some little assistance has been rendered to Mr. Rix at Stratford in printing the bills announcing the lectures he has delivered in his chapel, and the tract distributor has been sent into that neighbourhood. The Committee had also pleasure in printing and distributing bills of the

lectures at Portland Street last year, and in voting a small sum for a similar object to the Stamford-Street congregation during the present year.

Several changes having occurred in the Unitarian pulpits in London, another edition of the Unitarian Register has been printed and circulated gratuitously.

We only add our wish that this energetic Society may receive a larger amount of pecuniary support from the Unitarian public.

MANCHESTER NEW COLLEGE, LONDON.

The annual examination of the students took place in University Hall, on Monday, June 20, and two following days. It was attended by the usual number of Trustees and friends. The classes examined on the first day were the junior Hebrew, Theology of the Old Testament (introductory), Mental Philosophy, Latin, the Evidences of Natural Religion and Greek (Plato). In addition to the classes in their several departments of study, the two Professors, Rev. J. J. Tayler, the Principal, and Rev. James Martineau, took the Classical examination of the undergraduates. In the course of the day, sermons were delivered by Mr. Dare, Mr. Heaviside and Mr. Bakewell.—On the second day, the classes appointed were Hebrew (middle), the junior and middle class of Christian Truths and Evidences, Ethics, Greek, Ecclesiastical History and Theology (New Testament). Sermons were read by Mr. Lloyd, Mr. Simpson and Mr. Matthews.—On the third day, the classes were senior Ecclesiastical History, the History of Doctrine, New-Testament Greek, undergraduate Mathematics, Latin (Cicero), the senior class of Christian Truths and Evidences, and the senior Hebrew. The proceedings of the examination, so far as the students were concerned, were brought to a close by a sermon from Mr. Upton. We were unfortunately prevented by other duties which would not bear delay from giving the accustomed attention to the examination as it proceeded. The absence of three students through illness was greatly regretted. Some of their answers, prepared previously at written examinations, shewed that their studies had been diligent and successful. The classes in Hebrew were, we believe, generally satisfactory. In the Theological classes, the answers were full and generally accurate. In the class of Mental Philosophy, the answers were rather below the average merit. In the Evidences of Natural Religion, the answers were full and generally able; but we must in sincerity add, that we felt ourselves

entirely out of sympathy with the views propounded, both in the objections taken to the proofs usually advanced and in the asserted intuitions offered in their place. The sermons were considered good in substance, composition and delivery.—The whole proceedings of the examination closed with an admirable address from the Visitor, Rev. John Kenrick, of which our readers will find in the first department of our Magazine a verbatim report.

On the following day, Thursday, June 23rd, the general meeting of Trustees was held in the Library of the College in University Hall. There was a large attendance of Trustees. In the absence of the President, J. Pemberton Heywood, Esq., the chair was taken by one of the Vice-presidents, Rev. R. Brook Aspland. The usual business was transacted. The Principal and Professors handed in a report of the progress and conduct of each student. It was the most satisfactory report we remember to have listened to on such an occasion. The Trustees gave a cordial vote of thanks to Mr. Kenrick for the Address, with the request that he would allow it to appear in the pages of the *Christian Reformer*. The Trustees bade a kind and cordial farewell to Mr. Upton and Mr. Lloyd, who have finished their studies. Mr. James Drummond, who has also finished his studies, was kept away through illness. Four new students were admitted subject to the usual examinations. Amongst them were sons of Rev. John Gordon and Rev. W. J. Odgers.

The meeting of College Trustees was followed in the same room by that of the Jones' Trustees, who made the usual number of grants to ministers, giving, as by their trust-deed they are bound to do, the priority to students of Manchester New College. In the evening, in the place of the soirée which has been frequently given in the rooms of University Hall, a public dinner took place at the Freemasons' Tavern, under the able and genial presidency of Mr. Mark Philips. The dinner was in fact a *réunion* of the friends of the College and of University Hall. This large and noted dining-hall was filled by a very highly respectable company, of which ladies formed the less numerous but more striking portion. The speeches were of a high degree of excellence, and were mingled with the performances of an accomplished party of professional glee-singers. The speakers were Charles Paget, Esq., M.P., Rev. William Gaskell, Rev. John Kenrick, Rev. J. J. Tayler, Rev. James Martineau, Rev. Thomas Madge, Dr. Carpenter (who now retires from the Principalship of University Hall), Mr. Bleasby, the Principal-elect, &c.

We may add to this brief report, that the Hibbert Trustees met on Tuesday, June 21, and among other appointments elected Mr. Edwin Smith, late of Manchester New College, a Fellow. They received and discussed an application made by the Secretary of the Unitarian Association for a scholarship to a Hungarian student at Manchester New College. Though desirous to give a favourable reply to the application, the Trustees felt themselves by the terms of their Trust precluded from doing so, but, we believe, expressed their willingness to help the Unitarians of Clausenburg by sending out a scholar or fellow from England to assist in the work of education for the ministry there.

We may further add that the proprietors of University Hall held their annual meeting on Thursday, June 23, and had the unwonted pleasure of receiving a favourable financial statement from the Treasurer.

With the College dinner was brought to a close a series of meetings which in spirit, unanimity and success, have rarely in our experience been surpassed.

PORTRAIT OF REV. CHARLES WELLBELOVED.

The pupils and friends of the late Principal and Theological Tutor of Manchester College, York, met in the Library of the College in University Hall on the afternoon of Tuesday, June 21, to receive the report of the Committee to whom they had entrusted the engraving of the Portrait. Mr. Mark Phillips, Treasurer of the Fund, presided. The report stated that the required funds were contributed with alacrity by upwards of 100 of Mr. Wellbeloved's pupils and friends. The engraving had been entrusted to the able hands of Mr. Henry Cousins, and a proof of the engraving, now nearly completed, was exhibited, and gave general satisfaction as a work of art and as a likeness. In the anticipation of a small balance remaining in hand after the payment of all charges, it was ordered to be applied to the purchase of theological books for the College Library. The several resolutions on the occasion were proposed by Mr. R. N. Philips, Rev. W. Gaskell, Rev. Edmund Kell, Mr. S. C. Freeman, Rev. H. Hawkes and Rev. R. B. Aspland.

OBITUARY.

May 5, in the 32nd year of her age, MARGARET HATTON, the beloved wife of Mr. John Dootson, of Bolton, Lancashire. About four years since, on her marriage, she removed from Hindley, the place of her birth, to Bolton, where she attended the ministry of the Rev. Franklin Baker at the Bank-Street new chapel. On the 9th of May, she was interred in the Hindley Unitarian burying-ground, Mr. Baker performing the solemn service. And on the following Lord's-day, the mournful event was improved by the minister of the place. Mrs. Dootson was the elder sister of Mrs. Elizabeth Atkinson, of Stretford New Road, Manchester, whose obituary may be found in the March No. of the Christian Reformer. These two sisters in the short space of about three months have been called away, in God's inscrutable providence, by that insidious disease, consumption; and borne to that place "where the weary are at rest." "Blessed are the dead who die in the Lord; they rest from their labours, and their works follow them."

J. S. R.

May 10, at his residence, the Parsonage, Bishop Stortford, aged 74, WILLIAM ROBT.

HAWKES, Esq. By his particular request, he was interred in the catacombs of the Westgate chapel, Wakefield, near the vault of his respected father-in-law, the late Rev. Robert Johnstone, for a long period minister of the Westgate chapel; and his funeral sermon was preached by the Rev. Goodwyn Barnby, the present minister of the Westgate chapel, from Hebrews xi. 4, "He being dead yet speaketh." In the course of his address, Mr. Barnby illustrated his text by various extracts from a work published by Mr. Hawkes in 1853, entitled, "Free Thoughts on Natural and Revealed Religion," and which concludes thus: "God knows how great is the ignorance, how small is the virtue, of the best of his creatures. It is our duty to strive to be wiser and better each moment that we live, and, conscious of sin and many infirmities, to cast ourselves upon the infinite mercy of God; and let each man thankfully accept it in the way in which he believes it to have been communicated by his Heavenly Father." Mr. Hawkes throughout his life was the consistent advocate of religious and civil freedom, and sympathized largely with the advocates of the oppressed nationalities of Europe,

as well as with the cause of Reform in his own country. He was a Unitarian by conviction, and, although there was no house of prayer to the One God at Bishop Stortford, delighted in any opportunities he had of communion with those whose faith he shared; and the truth of that faith he has now doubtless further experienced in the spirit-world.

G. B.

May 22, at Dukinfield, aged 42 years, THOMAS, youngest son of the late Thomas BENNETT, of Newton Moor, near Hyde. Mr. Bennett sustained a high character for integrity and consistency in every relation of life. He was actively employed in connection with the Old-chapel Sunday-schools, and very zealous in the promotion of temperance institutions; and his death is therefore felt to be a public as well as a private loss.

May 29, at Southampton, in his 80th year, Capt. MATTHEW FURST, of the 60th Rifles. He was a native of Holstein, and studied at the University of Göttingen. He very early in life entered the service of the British Government, and was with Sir Ralph Abercrombie in Egypt. In the Peninsular War he was at the taking of Badajoz, and in the retreat of Sir John Moore. He served also several years in Canada. After a life so fraught with incident he had many personal anecdotes to relate, and with a mind stored with reading, his conversation was oftentimes entertaining. He had unfortunately two small houses destroyed in the late attack on Slesvig, for which he could never recover compensation; but the pecuniary loss was partly alleviated by the kindness of two of his brother officers who had risen to distinguished rank, and by whom he was much esteemed.

Brought up a Lutheran, he first joined in Unitarian worship at Newport about twelve years ago, and, with his devoted wife (whom he lost three years since), followed the Rev. E. Kell from that town

when he removed to take charge of the Southampton congregation. In a life so frequently unfavourable to piety as that of the military, he maintained the devotional spirit, and was a regular attendant on the services of the sanctuary, and by his fellow-worshippers his loss is sincerely lamented.

May 30, at Canterbury, aged 84, Mr. THOMAS CLARK, well known throughout the Nonconformist body, and beyond it, as a composer of sacred music. He was by trade a shoemaker, and worked at his business till about twenty years since. He had received but a scanty education, but was an incessant reader, especially in history and theology. Both his taste and his passion for music were extraordinary. While hammering at the lapstone or lying awake in the night, melodies were suggested to him which, casting aside the implements of his trade or leaping directly out of bed, he at once committed to paper, and added the harmonies when he had greater leisure. It would almost seem as if this love for one of the most delightful of all arts, and capability of excelling in it, were literally born with him; for he never received a lesson on the theory of music in his life. He published at various times nearly twenty volumes of anthems and hymns, besides editing various collections; and has left behind him a great store of MS. music, among which it is not unlikely that some of his best compositions may be found. In private as in public life, Mr. Clark bore a blameless character; and died with the respect, not only of his co-religionists, but of all his fellow-citizens. He was a member of the Unitarian congregation assembling in the Blackfriars' chapel, Canterbury, where he had conducted the music for more than half a century.

R. E. B. M.

June 19, at Mile End, near Stockport, in her 91st year, JANE, relict of James BOAG, Esq., surgeon, of that town.

MARRIAGES.

June 11, at Newington-Green chapel, by Rev. Dr. Cromwell, Mr. WILLIAM CLARKSON, third son of Charles Clarkson, Esq., of Stoke Newington Common, to ELLEN MARIA BRACHER, youngest daughter of the late Mr. George Bracher, of Paradise Place, Stoke Newington Road.

June 16, at Bishopwearmouth church, Sunderland, by Rev. Frederick Liff, D.D., JOHN RUSSELL, second son of the Rev. John R. BEARD, D.D., of Manchester, to ANNA MARIA, youngest daughter of the late George GOUTHWAITE, Esq., of Newcastle-on-Tyne.